

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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BISHOP WILSON'S TOMB

A fitting memorial to the great Catholic leader and author, Frank E. Wilson, first Bishop of Eau Claire, has been erected at his grave. [See page 18.]

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Pan-Anglican Congress

TO THE EDITOR: In your issue of October 28, 1945, there is an account of an address made recently in Halifax, Nova Scotia, in which the speaker is quoted as saying that "the American Church Congress which fosters Pan-Anglicanism 'has found without exception a world-wide favorable response from archbishops of the Church to the planning of a Pan-Anglican Congress in the United States.'"

Later the speaker is quoted as saying that he undersigned, "who is president of the American Church Congress, has been in communication with archbishops of the Anglican communion throughout the world with a view to holding the assembly."

Because of the importance of the matter involved, I know that you and the speaker will be glad to have me give the facts of the situation:

The Church Congress in the United States seeks "to stimulate the Church's study and discussion of living issues," but has not sought to "foster" Pan-Anglicanism or any other movement except those outlined in its statement of purpose. Various phases of the life and work of the Anglican communion have been under discussion in the Congress; but the Congress has taken no official action on the idea of a Pan-Anglican Congress.

In certain magazine articles last year the undersigned put forward the idea of holding a Second Pan-Anglican Congress similar to the one held in 1908. In the informal meeting of the, so-called, "Younger Bishops," prior to the 1945 meeting of the House of Bishops, in a discussion on "the Bishop and the Post-War World" the following statement was made: "To these articles there has been an interesting response, all of those who expressed themselves to the writer, being in favor of the proposal. Included in the group were X X" (here followed the names of certain of the clergy and laity of the Protestant Episcopal Church in the USA). When the Archbishop of York was in this country last year, the subject was discussed with him. He expressed interest and suggested that the proposal be forwarded to the Archbishop of Canterbury. After consultation with the Presiding Bishop, this was done, and Archbishop Temple replied as follows:

"I have received your letter and the accompanying article on Pan-Anglican Unity with very great interest. I will consult the people here who would have to take the major share of organizing a Pan-Anglican

Congress and will then let you hear again. The idea is certainly one that deserves to be very carefully investigated. We must not do it unless we can ensure success in the spread of widespread interest and good attendance. If we can ensure that I think it might be of the very greatest use."

"This letter was referred to Bishop Tucker, who suggested that the matter be brought before this meeting of the House of Bishops, with particular reference to the possibility of our extending an invitation to the Archbishop of Canterbury to hold the Pan-Anglican Congress in this country" (since the Archbishop also indicated in his letter the difficulties of holding it in war-torn England soon after the war).

"Perhaps it might not be amiss to add that six archbishops and primates, other than those of Canterbury and York, have indicated their interest in, though not necessarily their approval of, the proposal to hold the Pan-Anglican Congress" (these expressions coming in the course of correspondence dealing mainly with no other matter).

Following the presentation of the foregoing, the "Younger Bishops" asked the undersigned to present the matter to the House of Bishops. This was done, and the House, by unanimous vote, resolved:

"That the House of Bishops requests the Presiding Bishop to appoint a committee, with himself as chairman, to consider the possibility of requesting the Archbishop of Canterbury to invite all bishops of the Anglican communion, and one clerical and one lay representative of each diocese thereof, to meet, as soon as may be possible, to confer on the problems and opportunities before our communion in the post-war world; this conference to be held in conjunction with or separate from the next session of the Lambeth Conference. If, after due consideration, this committee believes it to be advisable so to do, the committee shall have power to extend through the Presiding Bishop an invitation to the Archbishop of Canterbury to hold both conferences, or either of them, in this country."

The matter at present is in the hands of that committee.

(Rt. Rev.) WALTER H. GRAY.

Hartford, Conn.

Catholic or Protestant?

TO THE EDITOR: Fr. Collins' letter [THE LIVING CHURCH, October 21st], covers a large territory and ends up in as extreme a statement as some radical members of the Churchmanship which he is accusing might make. He wants us clergy to stand on the Prayer Book teaching to which we were bound when ordained, and yet "let us be a Reformational Church." I subscribed, when I was ordained, to the declaration found in Article VIII of the Constitution of the General Church, which states nothing

(Continued on page 22)

Correction

The October 14th issue of THE LIVING CHURCH invited people in this county to write to the Rt. Rev. T. Sagai, Bishop of South Tokyo, 1613, 3 Chrome Ikebukuro, Tokyo, Japan. Since publishing the Bishop's address, we have been informed that no civilian mail for Japan is being accepted at this time. As soon as the ban is lifted, we shall publish the information.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....Editor
(On leave for service with U. S. Marine Corps)
PETER DAY.....Acting Editor
JEAN DRYSDALE.....Managing Editor
ELIZABETH McCracken.....Associate Editor
PAUL B. ANDERSON.....Associate Editor
REV. HEWITT B. VINNEDGE.....Book Editor
EDGAR O. DODGE.....Advertising Manager
MARIE PREIFER.....Business Manager
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Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



How to Memorize

WE HAVE all noticed that some children can memorize things easier and quicker than others. There are various opinions and theories why this is so. Some people can go over a passage to be learned with such intensity of attention that the words seem to etch themselves upon their minds with a few efforts.

With others we notice their *attack*. They go at a learning assignment in a moment, without any hesitation or "stalling around." They have truly well disciplined minds, willing quickly to do something, and being on the job the next instant.

Again, it is partly a matter of *confidence*. Those who have learned hard bits in the past know that they can do it, and so approach new assignments with a feeling that it's easy.

One such student comes to my mind. He was given a part in a pageant in an emergency, and handed his script even as the first act was starting. While the costume was being fitted on him, he worked at his lines, asking only, "Don't talk to me, I'm memorizing." When he came on, not 20 minutes later, he knew every line of a rather long scene, and even prompted another actor. This boy had a ready mind, but he had done such feats many times before, and knew that he could do it, easily.

Now, as it concerns us as teachers, there are two main parts to memorization—motive and method.

DESIRE

"I could do it if I wanted to," is the explanation of many a child when twitted that he can't throw, or jump, or sing, or do one of the many activities of the school. That is the secret spring of every life, were the truth known—if I wanted to! How to make them want to is the leader's real problem.

Memorizing set words is a natural activity, in which every living person, including the lowest forms of mentality, may compete. Anyone can memorize. Tests prove that, literally, we are never too old to learn.

Growing children, using their minds, like their bodies, experimentally, are delighted to discover that they can memorize. It gives them pleasure for several reasons. One is the sheer joy of achievement. This is one of life's deepest joys.

A girl of 14 was found to be learning the Nicene Creed. She was asked, "Did your teacher assign that?" and replied, "Oh no, it was the Apostles', but I knew that already, and just learned the Nicene

for fun." We teachers should never forget that it is fun to learn, once started, and we deprive our pupils of a great experience if we do not help them in it.

Besides the joy of doing it, there is more commonly the motive of pride and exhibition. We recite our piece to be heard by the class or audience. We do it, mildly, to show off. But we do it, and thereby the material is in our minds, ready for later use. Let it be said here, teachers who personally find memorizing distasteful will not get good results from their class. Such teachers will not be as apt to start their pupils on a new assignment with enthusiasm.

Doubtless the best urge to learn is for immediate use. This applies naturally to lines in a play, to prayers to be said in real devotions. Another consideration is the kind of material. Some find verse easiest, while others can master prose more readily. Unfamiliar and meaningless matter is always learned more slowly. But always, the teacher keeps her class at their work, and each accomplishes the assignment by contagious leadership.

METHOD

Memorizing is accomplished either in class or at home. Many teachers, who labor faithfully to make the memory period of the class fruitful, fail to make any assignments for home work. Indeed, here is where we all miss an ever present opportunity. Parents and children respect the teacher who sends home a typed slip, "To be memorized before next Sunday." Expect results and you will get them.

Class methods of drill are various, and the ingenious teacher makes up her own. There are the visual, using the book, black-board or flash card; the choral, reciting in concert; and the pupil leader, where the child who has already learned the section takes charge and calls for others to recite.

One proven psychological principle may be taught older children, asked to learn long passages. The rule is: Don't learn one line or verse at a time. Instead, read over the *entire passage*, again and again. Oddly enough, progress will seem to be slower by the latter method. But if you will stick to it, you can actually master the whole selection with less repetition, in shorter time. And it will stay in your mind more permanently.

Teachers, a personal tip: Take up memorizing, for your own pleasure, as a pastime. It will give you a sense of mental power you have not realized for years. And—if you memorize the right things—will enable you to give great pleasure to others, at unexpected moments.

Teachers and other interested readers with ideas, questions, problems, or suggestions in the field of Christian Education are urged to communicate with Dean Hoag at 509 South Farwell Street, Eau Claire, Wis. Please enclose stamped, addressed envelope if a personal reply is desired.

TWENTY-THIRD SUNDAY AFTER TRINITY

GENERAL

THE MINISTRY

More than 600 Servicemen
Considering Holy Orders

More than 600 servicemen have been in communication with the Presiding Bishop's Committee on the Postwar Ministry, according to Canon Almon R. Pepper, secretary of the committee. If all of them were accepted as candidates for Holy Orders by their bishops, they would provide the largest crop of candidates in the history of the Episcopal Church.

Canon Pepper described the work of the Presiding Bishop's committee in an interview in Milwaukee. More detailed figures, he said, would be available in a report to the National Council to be made in the near future.

The work of the committee is solely one of liaison and information. Most of the men with whom Canon Pepper has communicated were already proceeding via the canonical route of approval by parish and diocesan bishop. In each case, the bishop and rector have been informed of the committee's contact with the man. Canon Pepper expressed gratification that local authorities have been uniformly appreciative of the committee's work.

Efforts to secure early discharge from the service for men who plan to enter the ministry are made, not by the committee, but by the Army and Navy Commission. Canon Pepper said that the Commission, through its chairman, Bishop Sherrill of Massachusetts, is making real progress in this field.

Servicemen hear of the work of the committee in a variety of ways. Some have read about it in *THE LIVING CHURCH*. Some have been told about it by their chaplains. A number of them hear of it from other servicemen. Many are told of the committee's work by nearby rectors and bishops.

All the men who write to the committee are sent copies of the pamphlets, *The Ministry and You* and *A Letter to Servicemen*. The committee also sends them a questionnaire to be filled out, through which their parish and diocesan affiliation are made known, together with other information. Canon Pepper's standard procedure is to emphasize the fact that candidates must go through the canonical program of approval by the parish and acceptance by the diocesan bishop. The men's questions are numerous, and all that can be answered are answered. Each man receives personal letters designed to meet his particular situation.

About 10% of the men have no parish

affiliation, having come into the Church during their military service. If possible, these men are advised to turn to chaplains or nearby rectors for the sort of contact that is normally made with a parish priest.

The committee makes no effort to direct the men's studies or to recommend seminaries, etc. Canon Pepper said that a certain weeding-out process would necessarily take place, but that the Church could be certain of obtaining a sizable number of consecrated priests within the next few years from the ranks of the armed forces.

WORLD COUNCIL

German Church Becomes Member

The Evangelical Church of Germany has joined the World Council of Churches, it was announced at the first assembly of the Church's newly-created 12-man council in Stuttgart.

The Council was informed that a statement will shortly be issued from the World Council's headquarters in Geneva discussing the present status of the German Church. It was drawn up in collaboration with Pastor Martin Niemoeller and reportedly will contain a realistic appraisal by German religious leaders of problems affecting relationships with other countries.

Meanwhile, a delegation of World Council leaders in Stuttgart for the Council assembly invited representatives of the German Church to visit Geneva headquarters as soon as conditions permit. Headed by Dr. W. A. Visser 't Hooft, general secretary of the World Council,

the delegation included: Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America; Dr. Alphons Koechlin, president of the Swiss Federation of Churches; Prof. Hendrick Kraemer of the Netherlands Reformed Church; Col. Marcel Sturm, head of religious affairs of the French occupation zone in Germany; the Rev. Pierre Maury of the French Protestant Federation; Dr. Sylvester C. Michelfelder, commission of the American Section of the Lutheran World Convention; and Dr. G. K. A. Bell, Bishop of Chichester.

The foreign leaders were welcomed by Bishop Theophilus Wurm, who voiced appreciation of the World Council's decision to assist in every way possible in the re-Christianization of Germany and in European relief.

Dr. Visser 't Hooft, replying for the delegation, expressed gratitude of the Christian world for the heroic stand of the German churches in defense of their Christian conviction and worship.

"The whole fellowship of the Church badly needs the continuing witness of the German Church," he declared. He added that certain questions and obstacles to fellowship exist in Churches abroad which need to be discussed in fraternal conversation.

"Christians the world over," declared Dr. Visser 't Hooft, "say to German Christians, 'Help us to help you.'"

The arrival of Dr. Bell was delayed for several days because of bad flying weather. The Bishop, who is in charge of Church of England relationships with foreign churches, brought a letter from the Archbishop of Canterbury to Bishop Wurm expressing appreciation of the development of Church life in Germany and sympathy over the material distress with which the German Church is now contending.

JAPANESE-AMERICANS

WRA to Aid Evacuees

The War Relocation Authority is making every "feasible effort" to provide for the basic needs of Japanese-American evacuees as they leave the relocation centers and return to private life, Harold L. Ickes, Secretary of the Interior, assured the Federal Council of Churches in a letter made public recently.

Mr. Ickes' letter was in response to a communication from the national inter-church body expressing concern over the announcement that all relocation centers

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. *THE LIVING CHURCH* is a subscriber to Religious News Service and is served by leading National news picture agencies.

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would be closed by December 31, 1945, and calling upon the government for assurances that adequate provision will be made for the basic needs of the evacuees, including housing, assistance in employment, and the care of the aged and orphans before evicting them from the War Relocation Centers.

Commending "private groups such as the Federal Council of the Churches of Christ in America" for their work "in assisting the Japanese-Americans to return to the mainstream of American Life," Mr. Ickes asserted that he shared their determination to see that "the members of our displaced Japanese-American minority are treated with humane consideration."

Mr. Ickes pointed out that housing, especially in California, is a more pressing problem than either employment or welfare assistance and said that WRA representatives are working there continuously in an attempt to provide at least temporary housing for all who leave the centers. This goal has been reached in northern California, he said, and there are indications that it will be achieved in southern California in the near future.

In regard to welfare assistance Secretary Ickes explained that all evacuees receive an initial sum for assistance in relocation and those who need it are given special "resettlement assistance grants" through the Social Security Board.

"Those who are not able to provide for themselves thereafter are eligible on the same basis as anyone else for assistance from state and county welfare agencies," Mr. Ickes explained, adding that the welfare agencies of the West Coast states "have agreed to accept their responsibility in regard to the evacuees and have, on the whole, done a highly satisfactory job."

Mr. Ickes expressed the belief that the evacuees have had no difficulties in obtaining employment, and reported that most of the local relocation field offices have more positions on file than the evacuees have so far been able to fill.

PROVINCES

Northwest Bishops Act To End Clergy Vacancies

The Bishops of the province of the Northwest, meeting in Des Moines, Iowa, October 17th and 18th, in order to meet the responsibility of filling 30 clergy vacancies in their area have asked Bishop Gesner, Coadjutor of South Dakota, to act as secretary of a placement bureau. Bishop Gesner, Box 517, Sioux Falls, S. D., who will receive communications from interested persons and notify the Bishops in the eight jurisdictions making up the province, states that the fields open are ones in which the salary scale extends from \$1,800, house, and traveling expense, to \$2,700 and house. The vacancies involved are in eight dioceses and districts.

Other business considered in the two-day meeting of the Bishops included the sending of a request to the National Council for the appointment of a field secretary for the sixth province, matters of Christian education, development of provincial

departments, and episcopal responsibilities.

After consideration of similar action taken by the convocation of the missionary district of North Dakota [L.C., October 28th], the Bishops moved that General Convention take action to provide a canon which will make it unlawful for any Churchman to make a premarital declaration or pledge in the matter of religious upbringing of children in a Church other than the Episcopal. The motion was adopted unanimously and later endorsed by the executive council of the province with equal unanimity.

The eight Bishops present were: Atwill of North Dakota, president of the province; Gesner, Coadjutor of South Dakota, secretary of the province; Keeler of Minnesota, provincial representative on the National Council; Brinker of Nebraska; Daniels of Montana; Haines of Iowa; Roberts of South Dakota; and Ziegler of Wyoming.

New England Synod

International control of the atomic bomb, and sharing its secrets with the world, was urged by the first province synod which has just concluded its meeting in St. John's Church, Portsmouth, N. H.

The synod also recommended that General Convention change the interpretation of the word, "layman," in the canons of the Church, so that laywomen may be eligible for election as deputies to a provincial synod.

Speakers at the synod, which was welcomed by Bishop Dallas of New Hampshire, were Dr. Lewis B. Franklin, treasurer of the National Council, who spoke on "Missionary Policy in the Far East"; Bishop Sherrill, who told of his recent trip to Europe; the Rev. Henry Mattocks, missionary to the Philippines, who related his experiences in a Japanese prison camp; the Rev. Howard P. Kellett, with a team of six, who spoke on "This is My Parish."

The following officers were elected members of the provincial council: Bishop Loring of Maine, Rev. Charles S. Martin, Rev. John L. Pickells, Mrs. Leigh R. Urban, Capt. Keryn Rich, Harold Ashey, Rev. Robert H. Dunn, John R. Daniell.

COUNCIL OF CHURCHWOMEN

The two-day conference of the New England Council of Episcopal Church Women which met at St. John's Church, Portsmouth, elected Mrs. Leigh R. Urban of Longmeadow, president. Other officers chosen were Miss Elise Dexter, Boston, Mass., vice-president; Mrs. Charles C. Coon, Laconia, N. H., secretary and treasurer, and Mrs. Glenn C. Howland, Windsor, Vt., provincial representative to the national executive board.

Miss Barbara Arnold of Boston spoke at the closing session and told of her work as provincial college secretary. The final session was also featured by the presentation of the several missionary projects. The Mountain Mission by Mail, the missionary program of rural Sunday school teaching, was presented by Mrs. Amy Little of Hampton Falls, N. H. Miss

Doris K. Wright of Burlington, Vt., presented the Rock Point School project while Miss Carmen Wolff of Melrose, Mass., presented the Maine vacation school project. It is reported that Miss Wolff is to leave shortly as a missionary to China.

Fifth Province Emphasizes Reconstruction and Advance Fund

The degree to which the churches of the middle west are concentrating their thinking and planning for the coming year on the Reconstruction and Advance Fund, was reflected in the diocesan plans reported at the recent fifth provincial Forward in Service meeting held in Chicago.

At the two-day meeting, which was attended by 86 representatives from the 13 dioceses of the province, one diocese after another rose at the final session to announce increased emphasis on Reconstruction and Advance.

Robert Jordan, director of promotion, at the opening session, described the Fund as a common bond and a challenge to the best in the Church.

"If the Reconstruction and Advance Fund is a campaign for money only, it is of little value," said Mr. Jordan. "The Church's failure in the past is seen in the fact that only one half of the pledgers give to missions."

"People are talking now of two things, World War III and memorials for World War II. The Reconstruction and Advance Fund is our opportunity, and is probably the only opportunity we shall have in our lifetime, to build a living, lasting memorial and to also insure a world in which there will not be a World War III."

The Rev. G. F. Burrill, executive secretary of the National Commission on Forward in Service, presided at the meetings and Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, and the Rev. Wilburn C. Campbell, spoke at the evening session.

26th Synod of New York And New Jersey

The 26th synod of the province of New York and New Jersey, which in rotation was to be held in the diocese of New York, was held in Albany, October 23d and 24th, because war conditions made it impossible to find hospitality in New York. The diocese of New York, however, was host to the synod. Considering circumstances, the attendance was high, there being some 80 clerical and lay deputies in addition to the House of Bishops.

The Bishop of Albany was reelected president of the synod; the Rev. C. H. Ricker, secretary; the Rev. Arthur L. Charles, assistant secretary; Austin S. Murray, treasurer; and Harrison Deyo, president of the House of Deputies.

The synod service on Tuesday evening in the Cathedral of All Saints was well attended by people in the community. The preacher was Bishop Littell, retired, of Honolulu. Bishop Littell gave a surprising picture of the extent and expanse of the missionary field of the entire Anglican communion. He proposed a coördination of

work of the branches of the Anglican church. This proposition was recognized by the synod at its session the next day when a resolution was passed to memorialize the General Convention to this effect for consolidation, strengthening, and expanding of the Church's missionary enterprise. Another significant resolution called for action by the Church to accelerate release from the armed forces of men who were students for Holy Orders. Other timely resolutions related to racial problems, Christian education of young children, increased support of college work, and of summer conferences for young people.

The synod closed with a luncheon at the LeeWitt Clinton Hotel, at which the speaker was Dr. John Milton Potter, president of Hobart and William Smith colleges. His topic was, "Can We Preserve Christian Civilization?" and he shared no one's feelings concerning the responsibilities and opportunities at hand to cooperate as one peaceful world or perish. Dr. Potter also applied this to the individual, asserting our need of personal spiritual regeneration.

Sewanee Council

A new venture in the Department of Missions and Church Extension, and expanded activities of the College Work Department were discussed at the meeting of the council of the province of Sewanee, October 10th, in St. Luke's parish house, Atlanta, Ga. The meeting of the provincial council, presided over by Bishop Clingman of Kentucky and president of the province, took the place of the synod. Sixteen members of the council were present for the one-day session.

The committee on Town and Country Work in the Department of Missions was authorized to proceed with plans for a summer short course for leaders in rural work, to be followed by a conference. The Rev. A. Rufus Morgan of Franklin, N. C., is chairman of the committee.

The College Work Department, under the chairmanship of the Rev. E. Hamilton West of Augusta, Ga., already sponsors several annual and semi-annual conferences and meetings; new ones projected for the next year include one for Negroes in "Life Work"; one for college men on the ministry; and one for college women.

The Rev. Robert Fletcher, provincial missionary to the deaf, described his work in the several dioceses. When he said that he needed cassocks and surplices for his lay readers, the bishops present assured him that they would be provided, and when he expressed a desire for a set of Eucharistic vestments, Bishop Wing of South Florida promised to supply it.

Other matters under discussion included that of reaching Churchmen in military and veterans' hospitals, and the need for one official Church publishing house.

The Rev. E. Hamilton West, Augusta, Ga., was elected provincial representative on the National Council, succeeding Warren Kearny, D.C.L., New Orleans. Dr. Kearny continues to be a member of the council, on which he has served for more than 30 years.

ARMED FORCES

Island Meeting

While driving recently across one of the islands of the Pacific, Chaplain (Captain) John G. Shirley, formerly a LIVING CHURCH correspondent, stopped to pick up a naval officer. During the course of conversation the latter asked: "What is your Church, Chaplain?" On being told that he was a priest of the Episcopal Church, the naval officer introduced himself as the great, great, great, great grandson of the first Bishop of the Episcopal Church—Bishop Seabury. The naval officer was Lt. Seabury Marsh, a communicant of St. Thomas', New York City.

Services at Great Lakes

Holy Communion according to the use of the Episcopal Church is available for sailors at Great Lakes Naval Training Station at two places on Sunday, it is announced. Both services are held at 0800—one at Ross Auditorium, Main Side, with Chaplain Albert R. Stuart or Chaplain George L. Evans as celebrant; the other at Building 2511, Green Bay area, with Chaplain Robert A. George as celebrant.

Appointments for the sacrament of Penance can be made with Chaplain Evans at Building 2200.

RADIO

Canon Bell to Discuss New Book

The Rev. Canon Bernard Iddings Bell [see Diocesan, p. 17] will be on the air on the program called, "The Author Meets the Critics," on November 12th. From 8 to 8:30 P.M. (EST), he will discuss publicly his new book, *God Is Not Dead*, with Prof. Irwin Edman, of the philosophy department at Columbia University, and Harry Hansen, book columnist of the Scripps-Howard newspapers. The broadcast will be over the Mutual chain. This is the first time that a religious book has been reviewed on this popular program.

ACU

Day of Witness

On October 12th the American Church Union carried out a Day of Witness as an opportunity for Churchmen to bear witness to the teaching of the Prayer Book on the Eucharistic sacrifice and to strengthen and deepen understanding and appreciation of that teaching.

The day began at the Church of the Advent, Boston, with a solemn celebration of the Holy Eucharist celebrated by the Rev. David Norton, vicar of St. Stephen's Church, assisted by the Rev. Kenneth A. Viall, SSJE, the Rev. Robert Sweetser, and the Rev. Peter Blynn.

Bishop DeWolfe of Long Island assisted and preached a noteworthy sermon on Catholic Action. He was attended by his chaplain, the Rev. Gordan Gillett, the Rev. Otis Mason, and the Rev. Arthur Wiley. The choir, which sang the *Missa Marialis*,

was under the direction of Everett Titcomb.

After a buffet luncheon and a business meeting, Prof. John Wilde, assistant professor of philosophy at Harvard University, and the Hon. William R. Castle, Washington, D. C., addressed the group.

Evensong was sung at 5 o'clock in Trinity Church, Boston, by the Rev. Donald R. Woodward, assisted by the Rev. Stanley Ellis. The Rev. Dr. Theodore Ferris, rector of Trinity Church, Boston, preached the sermon entitled, "Surrender to Christ." Bishop DeWolfe gave the blessing.

MISSIONARIES

Alaska Appointment

Miss Margaret Elizabeth Eimon, registered nurse, has been appointed for missionary service in Alaska, according to announcement by the Overseas Department of the National Council.

It is expected that Miss Eimon will be stationed at the Hudson Stuck Memorial Hospital, Fort Yukon, arriving in the field late November or early December.

Miss Eimon is a graduate nurse, but is specially interested in dietetics, and her primary responsibility will be oversight of the kitchen and preparation of meals. She is a graduate of Gale College, Paso Robles High School, and Santa Barbara Cottage Hospital. She has served as a nurse at the Santa Barbara Cottage Hospital, the Mills Memorial Hospital, San Mateo, Calif., the Frontier Nursing Service, and the Martha's Vineyard Hospital at Oak Bluffs, Mass.

INTERCHURCH

United Council of Church Women

About 150 women delegates to the Conference of the United Council of Church Women in Washington, took a trip to Capital Hill in small, separate groups—to "lobby" for a definite legislative program.

The main points of policy which Council members took up with legislators and later will carry home to ten million fellow-Churchmembers throughout America, are:

1. Opposition to peacetime compulsory military training.
2. Creation of an international body to control the atomic bomb.
3. Establishment of a permanent Fair Employment Practices Committee.
4. Extension of financial aid to the United Nations Relief and Rehabilitation Administration.

Summing up the first three days of the meeting, Mrs. Sibley said that the members' most significant achievement in this meeting was: "We made Washington an inter-racial city for the moment."

She referred to the fact that many of the white members stayed in the homes of Colored members and *vice-versa*.

"I am greatly impressed by the unity of the women," she added. "We didn't have a divided vote on anything although we were all divided as to geography, political affiliation, denomination, and race."

CHINA

Preparation for Visit of National Council Delegation

The Rev. Dr. James Thayer Addison, vice-president of the National Council, in a letter to the Bishops of Hankow, Shanghai, and Anking has stated the purposes and the results it is hoped to obtain from the forthcoming trip to China by National Council representatives. The delegation hopes to leave during May or June, 1946, and to spend about a month in China, conferring with the Chinese bishops and other clergy; the American, English, and Canadian bishops; and other missionaries, Chinese lay leaders in education, medicine, and other vocations; Chinese Christian leaders and missionaries of other communions; Chinese government officials, especially those representing the Ministry of Education and the Ministry of Health. A report will be made to General Convention in September, 1946.

The survey has two purposes: to investigate the damage done to Church property in China and to plan for the best use of the Reconstruction and Advance Fund; and to study existing conditions and needs, to confer at length with leaders in China and to formulate the strategy and policy of the Church so that definite plans and programs may be carried out.

21 QUESTIONS

Dr. Addison has expressed the hope that the Bishops in China will make careful preparation for the visit of the National Council representatives and that the following points will be discussed:

1. The most desirable location, character, and equipment of hospitals, present and future, in the light of existing plans made by the Christian forces and by government authorities.

The extent to which foreign doctors and nurses will be needed and the qualifications required. Medical education, with reference to quantity, quality, and location.

2. The future of the primary school in view of government education. Its sources of support.

3. The development of the Christian middle schools as the most important and most neglected element in a well-rounded plan of Christian education. This topic would cover such points as the proper location of our Church middle schools, the need for more of them, their sources of support, their relation to Christian colleges and universities, the extent to which missionaries should be employed in education at this level.

4. Christian colleges and universities. Our attitude toward the plans of wartime planning committees in China and elsewhere, especially in regard to the proposed federation or union of institutions. The future of Hua Chung and St. John's. The alternative of quantity or quality. The future of graduate schools. The relation between the Chinese and American boards. The enlistment of alumni support. The right use of foreign professors and visiting scholars. Endowments for traveling fel-

lowships. Use of sabbatical leave. Plans for libraries and laboratories, etc., etc.

5. Problems involved in the evolution of the Chung Hua Sheng Kung Hui from a partially autonomous Church divided among American, Canadian, and British spheres of influence, into a fully autonomous Church with a central organ adequate to formulate and promote plans on a national scale. The proposed plan for a National Council of the Chinese Church. The relation thereto of the supporting missions.

6. The recruiting and education of clergy. Theological education and post-ordination training, "refresher courses," etc. Salaries.

7. The enlistment and training of women workers of all types. Bawn Legacy.

8. Plans for developing work in government universities. Chaplains for colleges and middle schools, Christian and non-Christian, hostels. Adaptation to Chinese conditions of the policies and programs of our Division of College Work.

9. Work with the youth in China. Lessons to be learned from our own recent youth program.

10. Religious education in parishes and schools. Plans for improving methods and materials.

11. Development of Christian literature. Our share in the present plans for the production and distribution of more effective Christian literature.

12. Rural and agricultural missions. The need for strengthening in a preponderantly agricultural land a form of Christian enterprise in which we have always been weak.

13. Social service in city areas as a field for the Christian Church.

14. The foreign missionary of the future. Status and qualifications. Changes in requirements.

15. Progressive plans for the development of self-support by the Chung Hua Sheng Kung Hui, as one of several factors in an indigenous Church.

16. The missionary district of Shensi.

17. Evangelism. What forms and techniques are best suited to postwar China? Long-range planning for nation-wide evangelism.

18. The development of the devotional life of clergy and laity through the production and widespread use of devotional literature comparable to "Forward Day by Day" and Forward Movement guides and other publications.

19. Problems and plans concerned with the promotion of Church unity.

20. Destruction and damage to Church property. Plans for reconstruction and repair.

21. Advance work projects involving construction.

H. H. Kung Praises Missionaries

The National Council has received a communication from the famous Chinese leader, H. H. Kung, formerly minister of Finance of the Central Government, who was helpfully coöperative to many Church

missionaries all through the war. Mr. Kung said: "I consider it a privilege and pleasure to have done what I could for your workers in China in the past years. Their good works have my utmost admiration and sincere support. God grant that I may be able to continue to assist them in any way I can in the even more important period of national development that lies ahead of China after the conclusion of the long and bitter war. May they all have the strength and wisdom equal to their task and may their splendid services bear fruits manifold in the years to come."

Mr. Kung is a Christian, but not a member of the Episcopal Church.

Two Bishops and Priest Returning to China

The Rt. Rev. Lloyd R. Craighill, Bishop of Anking, the Rt. Rev. William P. Roberts, Bishop of Shanghai, and the Rev. Claude L. Pickens, for 15 years a missionary in China, will start back to their fields next week.

Bishops Craighill and Roberts were interned by the Japanese, and repatriated late in 1943. Mr. Pickens was forced to return home when missionaries were requested to leave by the State Department, and he reached New York on the *Gripsholm* in August, 1942.

Both of the returning Bishops are Virginians by birth. Bishop Roberts has been in China since 1914, Bishop Craighill since 1915. Both were elected to the episcopate by the House of Bishops in the United States, while they were missionaries in the field.

The three who will begin the long trip back to China are the first Churchmen to return since the end of the war. Bishop Gilman of Hankow, also repatriated on the *Gripsholm*, was able to return to free China some time ago.

The two Bishops and Mr. Pickens will leave by the American President Line ship *Cape Candy*, from Baltimore, on Sunday, November 4th. Their families will remain in the United States for the present.

Report on Diocesan Union Middle School

With the close of the war, the Rev. Mark Li, headmaster of the Diocesan Union Middle School, now at Tsingchen, China, wrote the National Council, summarizing the experiences of the school, with its many removals and constant hardships. He told of the excellent work of the school, and of its influence in the communities where it was temporarily located. "We regret having moved so many times," Mr. Li said, "but we never regret having been in these backward places, for in each we have been able to make a unique Christian contribution. In regard to our Christian school community, I should say that we have shown both our strong and weak points of human nature. We have had successes due to our strong points, but also failures due to our weak spots.

"During the refugee period we have

had 80 baptisms, of which three were babies and three men teachers, the remainder students, boys and girls. It seems to me easier to get converts in wartime, because then people turn to religion as a refuge of peace and comfort. Before the war it would have been difficult to persuade non-Christian teachers to accept baptism, but these asked to be baptized.

"One thing which I should mention, which comes out of this wartime, is the tolerance of the Confucian and Buddhist communities. Because of this we were able to carry on without hindrance. In Kwangsi, Yunnan, and Kweichow we have occupied Confucian ancestral halls, and Buddhist temples, and in two instances we were allowed to use their ancestral halls as our chapel. Christianity teaches brotherhood and good will, although our Christian intolerance sometimes keeps people at a distance. Chinese are a tolerant race and open-minded. We may hope to see Christianity enriched by this tolerant mood of the Chinese.

"In conclusion, my wartime experience as head of a Christian school brings to me the following conviction: 1. I believe in Christianity. 2. I believe in Christian education. 3. I believe in the possibility of the kingdom of God on earth. Its coming is sure, though slow and painful.

"We all rejoice that the war is over. War in itself is bad. But out of the war we have learned many bitter lessons. The concluding lesson is that the Christian way of living is the only solution of world problems."

Shanghai News

News from Shanghai has been received by the National Council in a letter dated September 3d, from George Laycock, acting treasurer, who has now been made treasurer of the entire American Church mission in China.

The property of St. John's University, Shanghai, Mr. Laycock reports is "in good shape though needing much in repairs. Trees almost untouched. All furniture belonging to foreign staff taken by Japanese; absolutely nothing left. The property of St. Elizabeth's Hospital is in good shape though the building has been occupied since last May. Dr. I. K. Wong saved most of the equipment and hopes to reopen the hospital with the least possible delay."

St. Luke's Hospital was moved to an English school. Of this, Mr. Laycock writes, "St. Luke's used by Japanese as hospital for prisoners from camps and is still in use. Almost all our equipment gone. Dr. Wong thinks some chance of opening in old location but awaits settlement of conditions."

The tower of St. Mary's Hall was used as position for an anti-aircraft gun and has been demolished. The buildings need many repairs; some windows and doors are missing. Houses formerly occupied by foreign staff are not being used though mostly stripped of contents.

"The diocesan office is completely unchanged. Liu has done splendid job," Mr. Laycock reports, referring to the Chinese who has been in charge during internment

of the foreign staff. One of the Chinese clergy, the Rev. H. S. Wei, head of the diocesan standing committee, stepped into the breach left by the death of Bishop E. S. Yu in 1944. "He has carried on exceedingly well."

St. John's University was to open September 18th, with a freshman class limited to 90 out of 340 applying. Trinity Cathedral is untouched and has been returned to its English dean. "Shanghai parishes functioning as usual."

"We are still a bit dazed at the suddenness of our freedom," Mr. Laycock concludes. "After two bombs burst a few yards from the internment camp, damaging our buildings and injuring five persons, we expected anything else to happen than for the gates to swing open and for us to be able to go out."

GERMANY

Dr. Niemoeller Returns To Berlin Parish

Pastor Martin Niemoeller has returned to his former parish in Berlin for the first time since his arrest by the Gestapo on July 1, 1937, according to Ewart E. Turner, Religious News Service correspondent.

Dr. Niemoeller and his wife motored with Mr. Turner from Stuttgart where the Council of the Evangelical Church of Germany held its first full meeting since the German surrender.

Technically, Dr. Niemoeller is still pastor of the Church of Jesus Christ in Berlin, but he will not continue this ministry since his new position as director of relations with Churches abroad for the Evangelical Church of Germany will require his residence in the neighborhood of Frankfurt.

The Niemoellers paid their first visit to Prof. Ludwig Bartning, leading layman of the Church of Jesus Christ, who courageously supported the famous Confessional pastor throughout his struggle against the Nazis.

Although both Dr. Niemoeller and his wife are suffering from nervous exhaustion, after his eight years in concentration camps at Sachsenhausen and Dachau, they work long hours daily in what they call "the continuing struggle to reconstruct Europe on Christian foundations."

ENGLAND

Serbian Primate Officiates at Baptism of Yugoslav Crown Prince

Patriarch Gavrilo, head of the Serbian Orthodox Church, officiated in London, when the infant Crown Prince of Yugoslavia was baptized according to Greek Orthodox rites in Westminster Abbey, with King George VI of Britain acting as godfather. It was the first time that the sacramental rites of another Church were performed in the cathedral.

Present at the baptism were King George II of Greece, Princess Helen of Serbia, Princess Aspasia of Greece, the

Duchess of Kent, and godmother, Princess Elizabeth, heir apparent to the British throne. Assisting Patriarch Gavrilo were Serbian Bishop Nikolai and Archbishop Germanos, of the Greek Orthodox Church.

The British monarch carried the infant three times around the baptismal font before Patriarch Gavrilo anointed him with holy oil. He was then immersed three times in warm water and given the name of Alexander, after his grandfather, Alexander I.

In acting as godfather, King George VI fulfilled a promise made when he served as best man at the wedding of the Crown Prince's parents, King Peter and Queen Alexandra. In the Serbian Church, this entails an obligation to be godfather to any children of the marriage. The British monarch was dressed in an ornate naval uniform.

Religious Leaders Issue Joint Message on Reconstruction

A joint message on the postwar task of reconstruction, issued by religious leaders, was read at a special thanksgiving service in Trafalgar Square recently.

"Our aim," it declared, "should be so to rebuild the shattered world that peace and justice are firmly established among nations, and men and women shall have the opportunity of living together in dignity and freedom, and with affection and respect for one another."

The message was signed by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury; Dr. Bernard Griffin, Archbishop of Westminster; Dr. A. J. Campbell, moderator of the Church of Scotland; Dr. R. Newton Flew, moderator of the Free Church Federal Council; and Dr. Joseph H. Hertz, chief rabbi of Great Britain.

Bishop Helps in Home Chores

The New York *Times* of September 26th reports in an interview with Dr. J. W. Wand, new Bishop of London, that the Bishop, his chaplain, and his wife have been busy working on 60-room Fulham Palace (home of the Bishop of London), trying to put in order a few of the rooms.

The Wand family have been "camping out" at the Palace, where passages and winding staircases, some in stone, others in wood, bear "danger" signs. Some doors will not open because of bomb rubble. Every room has been blasted and most of the windows are boarded. Ceilings are cracked or have damp patches mingled with ornate plaster decorations.

"Although it is all a mess and a muddle, it makes us feel more like other Londoners," observed Dr. Wand. "When my wife and I were in Australia we were profoundly moved by London's ordeal. If we did not share the horrors of bombings, we are having our share of the discomfort of clearing it up. We have had no one to help us; so I have been on my knees polishing floors."

Dr. Wand had been Archbishop of Brisbane and Metropolitan of Queensland, Australia, when he was called to be Bishop of Bath and Wells.

This Cannot Happen Again!

By the Rev. Joseph Kitagawa

OUTSIDERS visiting relocation centers have usually been impressed first by the stark physical set-up. One arrives at the gate to Minidoka after traveling several miles through uninhabited, rolling sage-brush country. From the distance, loom the two water towers, the tall hospital chimney, and then row on row of one-story tar-papered barracks. These extend approximately three miles along the canal which provides irrigation for the farm and residence blocks. A cluster of white buildings overlooking the canal are the administrative apartment barracks. Until the last few weeks, "the gate" has been a real barrier as well as a symbol. In the shadow of a guard tower (during the early days this was manned by a soldier with a machine gun), stands the little stone gate-house with its sign "Stop. U. S. Army Guard," a guard rail across the road (such as the gates at rail crossings), and a turnstile for pedestrians. It was necessary for evacuees and visitors to conform to an elaborate pass procedure carried out jointly by the Military Police and the WRA gate staff. Some of the residents never went beyond that gate from the time of their arrival in August or September, 1942, until their departure in the summer or fall of 1945! For most people, it was too difficult or inconvenient to arrange for a pass more than a few times throughout the whole period.

Just inside the gate is the memorial park and the honor roll dedicated to the community's servicemen. This small plot of grass, trees, and flowers is an oasis in the landscape and a symbol of loyalty to their country under the most adverse conditions. Although persons of Japanese ancestry were at first barred from military service (some were even discharged at the time of Pearl Harbor because of their ancestry; others were refused when they volunteered December 8, 1941), and only the Army has opened its doors to them so far, names are listed. When volunteers were recruited in February, 1943, Hunt sent a larger proportion of its population than any other community in the United States.

Beyond the park lies the administration area, a maze of offices manned by evacuees and frequently-changing appointed personnel, who have had less and less understanding of the significance of the project and the life within the community. "Necessary" red-tape, lack of vision, and actual maladministration have resulted in frustration, tension between administration and residents, and general low morale of all concerned.

As one descends the hill, the residents have nicknamed it "Capital Hill," from the administration area in either direction, he crosses an open space—in keeping with the gulf between the governing and those governed—and enters the row of residence blocks. Each of these consists of 12 barracks, a "recreation" hall, a mess hall, and a utility building which houses toilet and bath facilities, laundry room, and boiler-

room. Within each barrack are from six to eight one-room "apartments." The WRA furnished only one electric light suspended from the center of the ceiling, a pot-bellied stove set on a box of earth for fire protection, and a 30-inch army cot with two army blankets for each mem-

¶ The closing of the Japanese-American relocation centers one by one between October 15th and December 15th raises many new problems. From the experience gained from being in charge of the Church's work as well as that of the Federated Christian Church at Minidoka Relocation Center, Hunt, Idaho, Fr. Kitagawa describes the physical and psychological difficulties faced by his uprooted people, now about to be uprooted again.

ber of the family. The charm and elaborateness of individual apartments depends upon the means and the resourcefulness of the individual inhabitants. Except in special cases, groups of five or less have only one room, 20 feet square or smaller.

Recovering from the shock of the physical environment, newcomers marvel at the residents' ability to maintain an approximation of normal life behind barbed wire. Children have been occupied in nursery schools, and in elementary and high schools accredited by the state of Idaho. Adults have been able to learn English and vocational subjects under the adult education program. The community activities section has sponsored outdoor basketball and baseball, community sings, dances, entertainments, and exhibits. The cooperative Community Enterprises has maintained two movie houses at either end of the project, showing two pictures each week. There has been a weekly newspaper published by evacuees under the joint sponsorship of the Community Enterprises and the Reports Division of the WRA. Weekly services, Sunday schools, and other religious activities have been sponsored by the Federated Christian Church (Protestant), Roman Catholic Church, and the Buddhists. Barring employment cuts, most of the employable adults and many children, have at one time or another worked in project offices or in other activities necessary to the maintenance of a community of 10,000 population. Community Enterprises, a co-operative, maintained general stores, beauty shops, barber shops, shoe repair shops, watch repair, etc. Professional workers were paid \$19 per month; the standard wage was \$16 for others. There was leisure for hobbies, clubs, and social gatherings. But this life was not satisfactory.

Beyond the obvious problems resulting from such abnormal life—lack of personal privacy; weakening of family unity because of new arrangements for eating, recreation, etc.; tensions arising from conflicting values; frustration at the curtailment of civil liberties and America's failure to ful-

fill her creed of democratic equality—there were more complex situations which even the most understanding outsider would find difficult to analyze, much less untangle. These might be attributed to a peculiar "Japanese psychology," but are more accurately described as stemming from the unique background with which the evacuees face their unprecedented status.

Analyzing and evaluating the evacuation of persons of Japanese ancestry from the West Coast, with all its ramifications, will require the perspective of time. It has been a temptation to assign responsibility for errors and grow vindictive against the results of human frailty. But the need and inescapable task for the Church at Minidoka has been to develop spiritual resources for facing this especially trying period and to help in the solution of crucial personal problems which were not being met by the WRA for a variety of reasons. Beyond that, however, there was an urgent necessity to interpret the circumstances and thinking of the residents to the local staff, and, *vice versa*, the legislative limitations and administrative considerations to the residents. Also, we tried to bridge the growing distance between project life and thinking, and the stream of outside life. We were guided by the belief that, in addition to ministering to individuals, it was crucial to try to influence society and to try to lift it up to the Christian standard so that the minority groups would be treated in a Christian manner and not have to suffer unnecessary discrimination and prejudice. The whole issue of the evacuation and the relocation centers has often been clouded by confusing it with international affairs; it is, and must be recognized as a matter of our American domestic policy.

Perhaps a few typical situations will serve to illustrate the complex difficulties which we faced.

Many families like the Satos were concerned about their children, who had to grow up under abnormal circumstances, in unusual danger of becoming delinquents or at least growing less fitted for the pattern of outside society. In this family the high school age son would leave the cramped apartment at breakfast time and often remain away until bedtime. Mr. and Mrs. Sato worried about his companions and his activities, but they had little control over the situation. When George ate his meals in the block mess hall, he would join his playmates rather than be seen in public, eating with his Japanese-speaking parents and childish younger brothers and sisters. Besides, sitting at long "picnic tables" with benches attached, closely associated with 200 or more people of various degrees of polite table manners, is not a satisfactory family meal arrangement. Aside from chores like bringing in kindling, coal, and drinking water, there was little to keep George at home. He hesitated to bring his friends "home" to the crowded quarters; the other boys felt the same way,

they would wander around the camp groups. There wasn't much to do—"recreation" halls were closed except to organized groups; there were no gymnasium facilities except rough outdoor basketball courts and baseball diamonds. Athletic equipment was scarce. Musical instruments had been left behind in an effort to reduce baggage. There were a few clubs, but they left much to be desired. There simply wasn't much to do, so the boys would "make the rounds," buying snacks at the co-op canteens, lounging around the offices where their acquaintances worked, and swapping stories in the laundry room. George had lost interest in school—the buildings were merely remodeled barracks, the equipment was limited, student morale was low. As the years passed, juvenile delinquency in the form of gambling, drinking, and property damage became more prevalent. The Satos were very anxious to return to a better environment for their children's sake.

Why, then, would a conscientious family like to remain in a relocation center? Perhaps in their case the economic factors are strongest. In the hysterical period between Pearl Harbor and evacuation, Mr. Sato had disposed of his farm and equipment for a fraction of their worth—his small principal had diminished after three years during which it was necessary to withdraw funds to supplement the pattern of life provided by the WRA. Alien laws made it difficult to return to the coast as a farmer. Mr. Sato could not even run his Purple Hearted soldier son's orchard for him while he was overseas without elaborate legal proceedings. At that, there would be difficulties in marketing the goods in the face of boycotting by the teamsters' union and packing houses. Two hazards stood in the way of taking up a small business in a West coast city: first, the difficulty enemy aliens face in obtaining municipal licenses; second, the scarcity of adequate housing. The WRA has not been of appreciable help in either of these problems. Mr. Sato was hesitant to attempt farming in some other part of the United States because he was not acquainted with the climate or the methods required outside of the coastal region. It was too great a gamble at his age of 61 to risk his whole investment. Mr. Sato is no longer as young and vigorous or as adventurous as when he came to America in 1902.

Apart from financial considerations, there were very real fears for the security of the family. It was hard to believe that, if the people of Japanese ancestry were evacuated for their own safety (this is one of the justifications offered by the Army), it would be desirable for them to return with the war in the Pacific still in progress. If the evacuation had been the result of pressure groups among those who knew the Japanese-Americans, what security could be expected among the absolute strangers to the East? Even the "constitutional rights" of the second generation, American citizens, had not protected them from the confinement behind barbed wire. At least, in the centers one could be reasonably sure of minimum housing, food, education, and medical care. What of the persistent rumors in camp about Japanese who had been refused

hospital care because of their race? What would be the chances for them when the veterans returned to the labor market to swell the numbers of workers released from defense jobs? Mr. Sato's dilemma, whether to suffer continued life in camp or to risk venturing "outside," is not unusual; it is typical of that facing most family heads in the camp.

Let us turn to Amy Suzuki's problem, which is representative of many. She was the oldest of several children; her father was 60—this is not an unusual age for the father of a recent high school graduate. Amy had just completed her high school course, after three years in the project high school. She wanted to go to college to become a laboratory technician. She was a brilliant student. Mr. and Mrs. Suzuki believed that higher education was a waste of time for a girl; it would unfit her for marriage. Furthermore, they positively refused to approve her initial proposal to become a nurse. Such a profession was not "nice." Having obtained the reluctant consent of her parents, Amy began to have misgivings: Could her parents manage to get along in a new community without her to bridge the gulf of language difficulty? Would she be able to meet all of her expenses, since the family could contribute nothing? Would her project education be sufficient for the demands of college? How would she be accepted on the campus and in the college town? Could she "catch on" to the etiquette which had been neglected in camp? Going away to college was a major experience in any girl's life; how much more it meant to a girl who had lived in a relocation center!

Mr. Kimura was a widower. His children were grown up and had relocated with their families, leaving him in camp to enjoy the companionship of other elderly Japanese who were now able to live less strenuously than they had since coming to the United States. Mr. Kimura asked little of life; he accepted the necessity of evacuation philosophically and did not complain unduly about the project inconveniences. When his children went out, early in the history of the center, he would not accompany them because he did not wish to be a burden while they established themselves, and he would have been without social contacts because he spoke little English. By the time the close of the center had been announced, Mr. Kimura had lost all interest in "the outside." The old men who daily met in the shade of the boiler-room to swap rumors and philosophize were quite convinced that the WRA would not carry out the closing orders since so many other policies had been reversed in the past. While the war lasted, WRA would not dare to oust them—hadn't the boys who volunteered for the Army been promised that their parents would be provided for? Better to wait and see what the government would do for them—they had nothing to lose.

In one way or another, most of these situations have been met—by patient effort with the individuals concerned, by intercession with the administration, and with invaluable help from persons outside the centers. Now we are faced with a new set of problems—the difficulties met in readjusting to outside life.

The plight of those returning to the

West coast is extreme, but it is affecting the lives of thousands and is duplicated to a lesser degree in other cities throughout the country. To begin with, many have been forced by circumstances to return without assurance of permanent housing. As a result, hundreds have spent weeks and months in makeshift hostels or crowded into the homes of friends. Employment for most people is limited to menial tasks, regardless of the worker's qualifications. These factors are, after all, basic to security. The situation now is not good.

The attitude of society toward these returning neighbors is discouraging. The consensus of most Japanese-Americans is that they are tolerated but not accepted. This is especially serious in the case of the school-age youngsters. Scattered as they are, throughout the Caucasian communities, they miss the close daily contacts with their friends, which formed the basis for the more-or-less satisfactory pattern of social life in camp. Making friends in a new location is difficult and slow in any case—it is very discouraging when the nisei bring to the problem their sensitiveness to discrimination and their feelings of differentness bred by past experience. Well-meaning organizations, like Church fellowship groups, may offer one invitation, but they do not follow up their hospitality and the nisei are reluctant to "break in."

Even school is not the source of satisfaction it once was. It will be some time before the nisei can resume their traditional academic leadership after the lax atmosphere of the project schools, which could not help reflecting the disintegration of the rest of the community. The social resistance carries over into school athletics in some cases. Also, the returning evacuees have not had the facilities for athletics which the others have had (except, perhaps, baseball—which won't help them until spring), and it is thus more difficult to overcome Caucasian indifference by athletic prowess.

We can only guess at the outlook for very young children who cannot remember pre-evacuation life. Meeting new situations on the basis of camp life alone may lead to bewildering results, especially if the other children and the adults concerned are not prepared to be very patient and understanding.

Now that the whole thing is over, all of us—Americans, whose country stands for the Christian way—must either forget this said experience of the mass evacuation of one of our minorities, or learn something from it. Unfortunately, some people still are totally unaware of what has happened to our Japanese-Americans. The bulk of the population has never known them, and if they think about the matter at all, they are inclined to accept unthinkingly that "the government probably knew best," without remembering that they are responsible for "the government."

The scars remain. Personal resources have been wiped out. Parents' relationships with their children have been jeopardized. People have lost confidence in themselves and in American society. Youngsters have acquired manners and outlooks quite foreign to "outside" standards.

Surely, this cannot happen again!

Our Debt to the Japanese-Americans

WHEN the "relocation" of Japanese-Americans was first ordered, shortly after Pearl Harbor, we asserted that we believed the evacuation to be a necessary precaution, but urged upon our readers their responsibility as Christians and citizens to do everything possible to alleviate the distress of their fellow-Americans of Japanese ancestry.

Events proved that the Japanese-Americans were, as a group, even more wholeheartedly committed to the defense of our nation than the general run of Americans of European ancestry. There have been a few cases of treason in this war among white people, but none among Japanese-Americans. The record of Japanese-American troops is a shining page in the book of American valor and self-sacrifice. The "dangers" of sabotage and espionage never materialized.

The uprooting, the concentration camps, the loss of psychological and physical advantages were a grievous burden to lay upon the Japanese-American group. The nation owes them an enormous debt, perhaps a financial indemnity as well as coöperation and sympathy in abundant measure; yet it does not necessarily follow that the military decision to undertake the relocation was wrong.

At the time the relocation was ordered, the Pacific Coast virtually lay open to an invasion. The Pacific fleet had not recovered from the effects of Pearl Harbor, and the sea which was supposed to be our bulwark of defense was actually a broad avenue for an attacking armada. The loyalty of the Japanese community was not known, although it has since been abundantly proved. There were three types of people of Japanese ancestry—the Japanese-born, who had good reason for holding no loyalty to a land which would not permit them to become citizens; the American-born but Japanese educated, who were citizens but might have been inclined to throw in their lot with the people among whom they were brought up; and the American-born, American-educated group from whom there was nothing to fear except the fact that they tended to adhere to a Japanese community and might resent our nation's practice of treating persons of unusual color as second-class citizens.

The Collect

Twenty-fourth Sunday after Trinity November 11th.

ABSOLVE. Almost the last collect of the Christian year brings to mind evidence of God's continuing love for us. If we have really tried to do His will but are conscious of failure and guilt, we are still privileged to turn to Him and seek His absolution that we may make a fresh start. By His bountiful goodness we can be cleansed from the guilt and freed from the power of sin. While we have time, therefore, let us seek His help, asking for strength in our frailty, that with His aid we may fight against the sins that if tolerated will surely become bands and chains of such strength that our will to resist finds itself too weak to be effective in breaking them. With all the deep sincerity we can muster and with determination to do our part through full repentance, let us pray earnestly, "Lord, have mercy upon us."

The original crime was not the color or culture of the Japanese-Americans; it was the racial attitudes of America. If they were disloyal, the fault would have been our own as much as, or more than, theirs. But the problem of that moment was not one of justice, but security. It is really no answer to say that the invasion did not materialize, that the infiltration of spies and saboteurs did not take place, that the loyalty of the group stood up under severe testing. Military security in time of war requires preparation against thousands of eventualities that never happen. The crisis was urgent, the danger all too possible. It is better in wartime to err on the side of too much security than, as those responsible for the defense of Pearl Harbor did, on the side of too little.

In the relocation program some things happened which need not have happened. Some details of policy worked unnecessary hardship without contributing to security. These things were wrong when they happened and are wrong now. Yet the general program still seems to us to have been a necessary measure for the national defense, as the Supreme Court ruled in its decision last December.

Having said this much, we must underline again the fact that the United States of America owes a huge debt—physical and spiritual—to its citizens of whom it made such a grievous demand; and just as great a debt to the loyal residents who were prevented by law from becoming citizens but fulfilled the duties of citizenship so unselfishly. The offhand closing of the centers without regard to the problems sketched by Fr. Kitagawa in his article in this issue is a poor way to repair the damage which the nation as a whole has caused.

It seems to us that one of the first steps the nation ought to take is to undo the act which made it fearful of a portion of its citizenry: the Oriental exclusion act. If we want to make things right with our Japanese-American soldiers, about the most welcome step the nation could take would be the admission of their fathers and mothers and brothers and sisters to citizenship. The act was always a morally wrong one; but the extent of its wrongness was never more clearly shown than when the stress of war made us doubtful of Japanese-American loyalty on the one hand, and gave us so many stirring examples of Japanese-American loyalty on the other.

We feel that financial indemnity is also strongly indicated. No Japanese-American should be poorer because of the relocation program. The real estate sold under pressure should be appraised at its present market price, and the difference between that and the sales price of 1942 paid out of public funds. The uninsurable buildings that have burned should be provided for out of the war damage insurance. The whole field of material loss should be carefully studied and indemnification provided for every case. We can never fully repay the spiritual debt; but we can, and should, repay the material and financial debt. That is a legitimate part of the cost of the war, chargeable upon the whole nation and not upon the Japanese-American members of it.

The Church should be vigorously engaged in the work of helping the Japanese-Americans to become reestablished in community life. It should welcome them at church services and into guilds and young people's groups. It should help them to find employment equal to their capacities. It should



Washington, D. C.

DEAR FAMILY: Our Lord said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

The United States Navy has not gone quite that far. But its order, issued to all officers of the Pacific Fleet on August 1, 1945—immediately after the announced capitulation of the Japanese and ten days before the signing of the surrender on the Missouri in Tokyo Bay—strikes me as a notable example of Christian charity toward a defeated enemy in one of the bitterest wars in history:

"With the termination of hostilities against Japan it is incumbent on all officers to conduct themselves with dignity and decorum in their treatment of the Japanese and their public utterances in connection with the Japanese. The Japanese are all the same nation which initiated the war by a treacherous attack on the Pacific Fleet and which has subjected our brothers in arms who became prisoners to torture, starvation, and murder. However the use of insulting epithets in connection with the Japanese as a race or as individuals does not become the officers of the United States Navy. Officers of the Pacific Fleet will take steps to require of all personnel under their command a high standard of conduct in this matter. Neither familiarity and open forgiveness nor abuse and vituperation should be permitted."

Journalists, politicians, and plain citizens at home please note. Vituperative language reflects the mental poverty of the user, and certainly it does not help to build the kind of world in which we all want to live. That goes whether the object of vituperation is a nation, a race, a Church, or an individual, at home or abroad. If it "does not become the officers of the United States Navy," it is unbecoming to anyone who calls himself a Christian.

CLIFFORD P. MOREHOUSE.

ask a wider public understanding of their fine contribution to the nation's life.

The Japanese-Americans have suffered much for us; let us show our gratitude in word and deed. The really important question now is not whether the policies of 1942 were necessary or not, but what can be done in 1945 to repay the debt we owe them, whether it was rightfully or wrongfully incurred.

Mixed Marriages

THE CONVOCATION of North Dakota and the Bishops and executive council of the Sixth Province have united to urge that a canon be passed "which would make unlawful for any member of this Church to sign a premarital agreement binding the signatory to bring up children any other religious instruction than that of this Church."

We agree heartily that no Churchman or Churchwoman should sign such an agreement, and share the feeling of the three bodies mentioned above that "there ought to be a law." But what kind of law? What should be the penalty for breaking it? What force would such a law have in the civil courts in case of a contest over the education of children?

In consideration of the non-Romanist's promise to bring

THE ELDER SON AT NOON

HIS MEMORIES are monotonous as days
When suns arise only that suns may set.
With nothing to recall, less to forget,
He sprawls beside the barn; his slow mind strays
From vines and herds along untravelled ways.
He is presumptive heir to all. And yet,
Vague, promised all serves little to ease fret,
Fever, his dull acceptance on him lays.

Taken for granted — this is the proper shame
Which on his crass conformity attends.
He is a thing in place; none praise or blame,
None make him special dinner for his friends.
A weanling lamb's moist nose rubs at his hand.
He stretches, yawns, and goes back to the waiting land.
EARL DANIELS.

up any future children as Roman Catholics, the Roman Catholic priest performs the marriage of a non-Romanist with a Romanist. Thus his Church becomes a party to the contract, and has strong legal grounds for interference by the civil courts if the educational agreement is not fulfilled. No Episcopalian ought to sign such an agreement; but if he (or she) does, it is difficult to see how a canon could be drawn up making the Episcopal Church a party to a marriage performed by a Roman priest.

Should our law accordingly specify that communicants of this Church must be married by priests of this Church? Or can the Church's interest be given legal status by some other means? Should people who break the proposed canon against premarital educational agreements be excommunicated? Or should their marriages be ruled null and void? Or should some other penalty be invoked?

The problem of marriage between Churchpeople and Romanists is a thorny one. We believe that the Episcopal Church should adopt vigorous measures to safeguard young people from iniquitous commitments made in the mental fog that so often accompanies approaching marriage. But the measures should be well thought out and effective, not merely hopeful gestures.

Perhaps matters are at the point where this Church must simply refuse to recognize the competence of Roman Catholic priests to perform marriages, on the ground that the premarital agreements required by Roman canon law are spiritually destructive. Then, any communicant contemplating marriage with a Roman Catholic could be candidly informed that the marriage will not be recognized by the Church if it takes place on Roman terms. The Episcopal Church is fully competent, theologically and canonically, to make such a ground for ecclesiastical nullity. And it will strike at the root of the abuse.



THE PHILADELPHIA *Record* asserts that one of General Patton's chaplains has a simple inscription painted on his jeep: "Bringing Up Father."

Do Animals Survive?

By the Rev. Desmond Morse-Boycott

THERE is one subject upon which no clergyman will ever preach, yet it is a matter of moment to many. That pal of yours, with his quaint frisky ways, so faithful, that makes you sometimes say: "The more I see of man, the more I like my dog." That well-loved, quiet cat, that seems to you almost human, to which you talk so tenderly and which seems to understand. Have they any after-life?

A poignant moment comes when you look into their wistful eyes for the last time and you have a big, big heart-ache which lasts a long, long time. (I have got one now myself.)

Parson will not preach on this theme because he isn't sure of his ground. I am going to write about it, nevertheless; and, naturally, "beg the question" about an after-life at all. I assume that to be true. If it is, as I believe, then I want to know if some classes of animals who grow up in close and intimate contact with human beings and minister to them, love and are loved, can have a sharing of the life beyond and partake of the joy of reunion. And I am not going to be side-tracked by somebody's facetious remark: "What about alligators?"—I am thinking only of those animals which seem to develop the rudiments of a soul. Like the government I am all against sharks, here and hereafter, but I am all for my cat and dog. They also are of my family.

"Rudiments of a soul." Why, some dogs surely have souls. The best-loved dogs in the world are those noble creatures of Grand St. Bernard, the bleak, sequestered monastery on an Alpine Pass of great height between Switzerland and Italy. These are monk-dogs in the canine world, sharing with their human brethren the perils of an angelical life of mercy. Courage, hardiness, and self-sacrifice are required of both monks and dogs even unto death. In the Alps the dogs can only live about ten years, when they have to be "put to sleep" because of rheumatism. Only an unusually strong monk can himself live there for much more than 15 years. When I last visited the monastery a bronzed monk, wearing a biretta, was sitting at a wide-open window, deeply engrossed in study. In the courtyard there were a dozen beautiful, burly dogs, with a far-away look in their eyes, as if they were hearing distant cries for succor and realized that they were consecrated dogs set apart, with consecrated men, for a high and holy task. They had a quite human dignity when one threw them bread. There was none of the greedy scramble that my own dog would indulge in.

Then there are the two immortal "Anglo-Catholic" dogs named Righ and Speireag, meaning, respectively, King and a Little Hawk. As you walk in Holborn remember how often its streets were trod by the persecuted vicar of St. Alban's, Fr. Mackonochie, who, worn out by endless

law-suits during many years of the middle-end of last century, brought against him for adhering to High Church principles, retired at length to Scotland. On the 15th of December, 1887, he went for a long walk, accompanied by the terrier and deerhound of the Bishop of Argyll and the Isles, of whom he was very fond, and who were his constant walking companions. Snow came on. He never returned. Shepherds and gillies sought unceasingly for two days and nights. Returning, sick at heart, they saw the silhouette of the deerhound sitting bolt upright against the snowy background. There, in a snowy wreath, lay the weary body of the priest, his head pillowed on his hand, spotless snow veiling his features. There, while the snow thundered over the mountains, the dogs had kept their vigil, nor would they now let any disturb the "sleeper" until they heard the voice of their master, the Bishop. These famous dogs had a special memorial in St. Alban's, Holborn, until

the most part of it was destroyed in the blitz.

So far, how easy it has been to write this article; but now must I venture upon uncharted theological seas (remembering warily the sharks and alligator aforesaid). What, if any, hints or tokens have we in the Scriptures that there is an after-life for soulful, as distinct from soulless beasts? There is the deeply allegorical story of the Ark, the symbol of salvation, which gave survival to beasts as well as man. There are the mysterious words of St. Paul: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God."

There are, lastly, the tender words of Christ, that the fall of the sparrow is broken. There is a tradition among migratory birds to pause at Grand St. Bernard and seek for shelter from storms. Then all the windows are thrown open and clouds of birds flutter in. They will never accept any food, but allow the monks to take them in their hands and stroke them. It has been noticed, time and again, that when they fly away they sing, as in thanks to their hosts. And that reminds me.

Have you ever read the *Benedicite* in the Service of Matins in the Prayer Book? It is relevant to your dog and cat and bird.

"The Light Shineth in the Darkness"

By MARY WOOD MCKENZIE KROLL

¶ *The November study topic in preparation for the Reconstruction and Advance Fund is Liberia.*

GROVELING on the floor of a mud hut a Liberian mother moans: "All my trouble for nothing." The grandmother rushes about, secures a knife, and cuts the charms from the arms, legs, and neck of the dying child, so that no evil spirit may enter them and so make them useless for another. The incantations of the medicine man are of no avail—not even the alleged confession of the mother that she had bewitched the child, confessed with the hope of saving it. The little life expires and the body, wrapped in a mat is buried by men of the family. The mother may not even follow her child to its last resting place.

There follows a conversation with the town chief in which I am asked if I believe in witches. Receiving the answer that no Christian does, he replies: "Suppose someone confesses to being a witch? What then?" So it goes on, a constant seeking after light.

Another mud house, on the edge of the same village; another dying child, a little girl long wanted and cherished for a few months. The mother sits quietly by—and then prepares the little loved one for burial. She follows to the mud church and hears the beautiful words: "I am the Resurrection and the Life." She sorrows but not without hope. "Perhaps God will give me another one," she said.

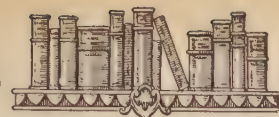
Another picture, another contrast. A

group of 10 to 12-year-old boys sit on the ground outside a hut alternately copying Arabic characters on their wooden slates and chanting the laws of the Koran in, to them, an unknown tongue. The priest, at a distance, shouts at them between conversations with the village elders. That picture remains forever the same, no change in surroundings, no growth in character of pupils. There is a great contrast to the Christian school on the edge of the village, with its growing numbers, its fellowship between pupils and teachers, its community life, its neat compound and flourishing gardens, and its family life as seen in the teachers' home.

The proportion of pagans to Christians in Liberia is about 150 to one. Mohammedanism, the only other organized religion, is merely a code of laws, a series of "thou shalt and thou shalt not." There is nothing to uplift. The individual or the nation revolving around such a religion must remain forever static. The goal of Christianity differs from that of any other religion. It is not a stationary place but a continuous growing thing, impelling the follower forever forward. It revolves around a living personality, giving a new personality to the individual and to the nation. Our Lord said: "I am come that they might have life and that they might have it more abundantly." Shall this abundant life be denied to Liberia? Shall it be a nation divided against itself? Or shall it be "one in Christ"?



BOOKS



—REV. HEWITT B. VINNEDGE, PH.D., EDITOR—

Sacramentalism in Education

CHURCH, COLLEGE, AND NATION. By G. R. Elliott. The Cloister Press, Louisville, 1945. Pp. 162. \$2.

representing a sound approach to the current problem of educational procedure and proper curriculum building in the colleges and universities, this book presents a Catholic view which tends to the effect of the social gospel. Words are not minced, punches are not pulled, in dealing with the failures in schools of higher education by not including more Orthodox Christian thinking in their educational set-up. Failures which show up in the minds of graduates in the forms of cynicism, pessimism, or mere worship of efficiency.

The problem of world order is in the main a religious problem, basically theological. Its solution largely depends on the kind of influence our colleges and universities shed on the minds of undergraduate youth. The author pleads for better cooperation and coordination between the Church and the college. The Church, by proper emphasis on the sacraments, can stamp the collegiate imagination from illegitimate deism to a renewed apprehension of the Holy Trinity. "Man is a sacramental animal . . . : he finds an inward meaning, low or high, in every material object." The Church, by taking these things into her precincts, can sanctify them by bringing out that which they most truly mean and are.

The author takes to task the political leaders who advocate "the spirit of religion, but not its body, the Church," for, the Church is a *body* secreting (in the logical sense of this word) the *spirit* of light charity." This implies by virtue of necessity, a social and universal religion—Catholicism and the social gospel.

The work is a follow-up of a former book called *Humanism and Imagination*, and it is suggested that both books be read to get the author's complete study on this timely and important subject.

POLAND MILLER.

For Discipline in Education

THE EASE ERA. By Paul Mallon. Grand Rapids: Eerdmans, 1945. Pp. 119. \$1.50.

Every parent, teacher, and friend of children and young people can well read this book with profit. After all the "proof of the pudding" is the eating and likewise the test of education, both formal and informal, is the result. In the throes of the inter-war, present day delinquency, whether youth or adult, must be squarely faced. Education of heart, mind, and body remains a paramount task.

Hence the national spotlight can well be focused upon education in the home, school, Church, and community as well as along the influences less subtle but equally absorbing. Formal education is still the backbone industry in the United States and

this widely read columnist, who has the advantage of looking in from the outside, pleads for sound homes and for schools that stress the fundamentals. Individual thinking and reasoning must be in balance with disciplined living! The freedom rampant in the popular progressive education has resulted in an obvious breakdown with grave sequences; for sugar-coated learning and behavior threaten our democracy.

Mr. Mallon challenges teachers and responsible leaders to override political maneuvers and defend their rights. In short, this book is a series of pungent articles delineating current educational trends, in and out of the classroom. It reads easily.

HULDA FRITZEMEIER.

Back to Good Old Days

THE RISE OF THE TYRANT: CONTROLLED ECONOMY VS. PRIVATE ENTERPRISE. By Carl McIntire. Collingswood, N. J.: Christian Beacon Press, 1945. Pp. 260. \$2.25.

It is the contention of this author that the "tyrant of collectivism" by steadily encroaching upon liberty and "free enterprise" is the worst enemy of religion today. He develops his argument by equating freedom with "private enterprise," and that is a wholly invalid equation. It is readily seen that by "private enterprise" Mr. McIntire means a corrupt and reactionary system of practices in economic life which run counted to the basic tenets of Incarnational Catholicism. Written from a fundamentalist Protestant viewpoint, this book is representative of that kind of Protestantism which must be attacked by thinking Churchmen as thoroughly as its handmaiden, modified fascism.

In keeping with the author's consistent use of Christianity as a tool for supporting the world's indecencies, the Bible is distorted in such a way as to give support to an exaggerated individualism which annihilates the possibility of ever realizing equality among men and its accompanying appreciation of the dignity of human nature. Both of these concepts, of course, inhere in the Kingdom of God as that structure must be built out of a fallen and disordered world.

Mr. McIntire heaps scorn upon the Federal Council of Churches for its "socialism and collectivism" [*sic*], and makes bitter, almost personal attack upon such distinguished men as Dr. E. Stanley Jones and Bishop G. Bromley Oxnam, holding that their writings have done much to undermine religion. One is tempted to contrast our Lord's attitude toward a religion which supported a vicious social order of "dog eat dog."

An example of the ignorance which underlies most of the author's arguments is found on page 166. He says "The Thirtynine Articles of the Church of England,

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SPIRITUAL MOBILIZATION

A Declaration

Spiritual Mobilization applauds the prompt termination of wartime controls and censorship. It believes the nation should rally enthusiastically behind President Truman's call for return to the American Way, the basic freedoms and spiritual ideals that have made America great and from which America has been detouring for a decade. It admires the president's determination to work with the Congress to restore balance between the executive, legislative and judicial branches of our government. Severe tests lie ahead.

With victory and war's end, one phase of Spiritual Mobilization's program is completed. It is glad so many feel it rendered helpful service against the pagan stateism trend which still stalks the earth. Our distinguished Advisory Committee has been released for reenlistment. Our 1608 clergy representatives from coast to coast are cooperating in the formulation of our next effort against collectivism of whatever sort—Fascism, Communism, Socialism, etc. America stands strangely alone in the world so far as her social and economic systems are concerned. They must continue to be based upon the God-given rights of individual citizens as children of God.

We desire comments and inquiries from thousands more ministers who share our viewpoint. Write below for latest publication.

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also the creed of the Episcopal Church in the United States . . . embody one article . . . [that] . . . supports the Biblical position of the profit motive and private enterprise." Apart from the fact that the Articles cannot be considered a "creed" of our Church, Mr. McIntire's use of Article XXXVIII to support his argument places upon that statement an emphasis which it did not bear when it was written and which it will not bear in our own time. This is but one fallacy in a book which is credulous of many.

It is unfortunate that the attack on the ideas represented in this book will, in many instances, stop with a review. It seems to the present reviewer that even thinking Catholic must violently protest against the perpetuation of such an ideology, whenever and wherever applied, and he would help implement the necessary triumph of Christ's redeeming activity in a world which has turned away from Him.

FRANK V. H. CATHY.

In Brief

In these days of growing anti-Semitism (and one might as well face the tragic fact that it is growing) it is a source of satisfaction to note that the latest volume in the "Creative Personalities" series deals entirely with Jews. The Association Press (New York) deserves much credit for planning and carrying out this series, and especially for the last two volumes which are unmistakable pleas against racial intolerance. If their publication is propaganda (and suppose we admit that it is), it is propaganda "on the side of the angels."

Volume V, which appeared some months ago, bore the significant title *Rising Above Color*. Volume VI, the most recent one, is entitled *Distinguished American Jews* (edited by Philip Henry Lotz. Pp. 108. \$1.50). Eight writers have contributed to the making of this book, and added weight is gained by the fact that these eight are all Christian teachers, ministers, or authors. They present what might perhaps be called thumb-nail sketches of 12 distinguished Americans of Jewish blood and faith. Here one may become acquainted with the solid contributions which these 12 men and women have made to American life. One may see how much poorer life in the United States (and indeed in all the earth) would be if it had not been for their genius, their talents, their gifts of character and personality, their social awareness. Here also one may learn of their early struggles against odds of prejudice and of economic and social disability, and of the prophetic vision which kept them at work.

One meets such great men as Charny, Vlodeck, Paul Muni, Yehudi Menuhin, Louis D. Brandeis, Adolph S. Ochs; and such women as Lillian Wald and Fanny Hurst. Admittedly some of the sketches are not too well written; but to read the book might well call forth earnest searching on the part of those who are "against the Jews." And to read the book reminds one afresh of what modern culture owes to the sons and daughters of Israel.

NEW YORK

Navy Chaplains in New York Churches

The largest crowd ever to assemble in New York City, according to the estimates of competent authorities, came to the city for the celebration of Navy Day, October 27th. On Sunday, October 28th, 100 of the churches in the metropolitan area had as guest preachers chaplains of the Navy.

The Rev. Roden A. Blackledge, chaplain in the British Royal Navy was the preacher in the Cathedral of St. John the Divine at the 11 o'clock service. In the afternoon, there was held a Sailors' Day service, at which the Rev. Dr. Frederic Fleming, rector of Trinity parish, preached.

Chaplain Robert G. Metters, Lt. Commander, chaplain of the USNR School at Columbia University, was the preacher at St. James' Church; Chaplain Richard L. Harbour at St. Thomas'; Chaplain James A. Clements at the Heavenly Rest; Chaplain Hansel H. Power, Comdr., chaplain of the flag ship, *Enterprise*, at the Brick Presbyterian Church.

In other churches and in the synagogues of the city other chaplains preached. It had been expected that every place of worship in New York would be filled to the doors; and this expectation was fulfilled.

Ergy Conference

Over 200 clergy attended the 18th annual clergy conference of the diocese of New York on October 22d. Those present declared that close attention to the addresses, deep devotion at the services, and a spirit of real fellowship pervaded the whole day. This was thought to be owing to the theme set by Bishop Manning for the day: "The Reconstruction and Advance Fund and its Call to this Diocese." Bishop Manning's plans for the year's work in the diocese have the Fund as a central responsibility. In the opening address of the clergy conference the Bishop urged that the Fund demanded that every priest should be the active head of his parish committee; that the large gifts must necessarily be secured first; and that no general offering should be taken at this time, since it would do harm and not good, later opportunity for general giving being likely to be more effectual.

Fr. Hughson, OHC, speaking on "The opportunity of the Church in the Postwar World," said that opportunities do not occur: they are made. The opportunity of the Church, he said, is about the same in the postwar world as it has been in the prewar world. Realism is the great need. The duty of the Church is to go on presenting Christ as the means of man's salvation, making opportunities with renewed zeal.

The Presiding Bishop surprised everyone by beginning his talk with the statement that, in his view, it was absolutely necessary that the building of the Cathed-

ral of St. John should proceed, so that non-Christians, especially in foreign fields, could see that Americans were really religious. The completion of the Cathedral, he felt, would be a sure indication of the soundness of our own profession of faith. Considering this necessity, the Presiding Bishop expressed the importance of the Reconstruction and Advance Fund, saying that the diocese of New York, through Bishop Manning, were putting so imperative a matter as the completion of the Cathedral second, making way for the Fund.

Dr. Lewis B. Franklin and Robert D. Jordan gave the practical details of the work. Bishop Wilner of the Philippine Islands, who was a guest of the conference, spoke vividly of the great need for the work which the Fund will equip.

CHICAGO

Dr. Bell Appointed Consultant On Education

Bishop Conkling of Chicago has announced that Dr. Bernard Iddings Bell has accepted an appointment as of March 1, 1946, to be consultant on education to the Bishop of Chicago with an honorary canonry of the Cathedral of SS. Peter and Paul.

Dr. Bell will represent the Church in its relations with the University of Chicago and other educational institutions in the diocese and will be of service to those desiring assistance in religious educational enterprises. He will also be lecturer on Religious Education and Preaching at Seabury-Western Theological Seminary. A group of prominent laymen of the diocese have assisted the Bishop in making this appointment possible.

NORTH DAKOTA

Convocation

Friendly Anglo-American relationships were stressed by the Ven. George R. Calvert, Archdeacon of Winnipeg, Canada, at the Churchmen's dinner, which concluded the 61st annual convocation of the missionary district of North Dakota, held at the Church of the Advent, Devil's Lake.

Archdeacon Calvert urged an understanding of each other and of all peoples as the basis for a lasting world peace. The Bishop in his annual address emphasized the necessity of frankly facing our social and economic problems, saying, "Deeply furrowed scars remain both in personal experience and in corporate life. No honest man can view them without a determination that this costly price which has been paid shall not be wasted but shall be used conscientiously for its declared purpose of bringing in a better and a finer world. . . . The abrasions which the war has caused publicly and privately are deep and grievous. The Church with the Gospel of redemption, salvation, atonement, and eternal life, with her message of the one Fatherhood of God and the one Brother-



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DIOCESAN

hood of Man, with her ways of righteousness, of justice, mercy, forgiveness, neighborliness, kindness, peace, and love has a contribution to make to the healing of wounds."

MIXED MARRIAGES

The convocation passed the following resolution: "The convocation of the missionary district of North Dakota memorialize General Convention, asking that the Joint Commission on Marriage and Divorce be requested to consider the advisability of providing a canon which would make it unlawful for any member of this Church to sign a pre-marital agreement binding the signatory to bring up children in any other religious instruction than that of this Church."

At the Woman's Auxiliary meeting, Mrs. A. M. Lomman of Grand Forks was elected president to succeed Mrs. Douglass H. Atwill; Mrs. H. R. Harrington, secretary; Mrs. J. C. Paulson, treasurer.

ELECTIONS: Chancellor, Hon. D. B. Holt; registrar, Rev. T. A. Simpson; treasurer, E. G. Clapp; secretary, Rev. T. A. Simpson; Council of advice, Rev. Messrs. H. R. Harrington, T. A. Simpson, A. C. Barnhart; Messrs. H. T. Alsop, P. L. E. Godwin, E. G. Clapp; Deputies to General Convention, Rev. G. M. Armstrong, A. S. King; alternates, Rev. A. E. Smith, J. G. McCutcheon; deputies to provincial synod, Rev. Messrs. A. E. Smith, A. C. Barnhart, L. Harrison; Messrs. J. G. McCutcheon, A. W. McNair, A. R. Thompson.

WEST MISSOURI

Bishop Spencer's 15th Anniversary

The diocese of West Missouri has been celebrating the 15th anniversary of the consecration of the Rt. Rev. Robert Nelson Spencer as Bishop of West Missouri.

On October 26th the clergy and their wives were hosts at dinner in Kansas City for Bishop Spencer and Mrs. Spencer. A money gift was presented to them. On October 28th Bishop Spencer preached the sermon at the 11 o'clock service in Grace and Holy Trinity Cathedral, Kansas City; at three in the afternoon a general reception for the Bishop and his wife was held at Epperson Hall of the Kansas City Art Institute.

COLORADO

Convention

Presentation of the Reconstruction and Advance Fund appeal by the Rev. Edgar R. Neff, field secretary of the National Council, to the 59th annual convention of the diocese of Colorado, meeting in Denver, October 14th to 16th, included a comprehensive review of the purposes of the fund.

Convention speakers included: Bishop Ingle, who concluded his address with a prayer for "sound minds, loving hearts, with mutual trust and good will for other races and peoples, that we minister to them according to our ability, for His sake who went about doing good;" Hugh McLain, treasurer; W. W. Grant, chancellor; Very Rev. Paul Roberts, dean of the Cathedral; Rev. Harry Watts, secretary; Delphine Schmitt, editor of the Colorado

Episcopalian; Rev. Lewis Marsh, chairman of the department of missions; Rev. Eric Smith, rural dean; W. G. Baldr, chairman of the Reconstruction and Advance Fund; B. Prangle, superintendent of St. Luke's Hospital; Ray Mohle, chairman of the field and publicity department; Dr. Robert Stearns, president of the University of Colorado, and a member of St. John's parish, Boulder.

ELECTIONS: Standing committee, Rev. Messrs. J. L. Patton, H. M. Walters; Messrs. J. M. Bordy, W. R. Kelly. Board of trustees, Rev. J. Turner, Dr. R. Crossman, L. Martin.

Woman's Auxiliary: President, Mrs. W. J. Clarke; first vice-president, Mrs. M. Keegan; recording secretary, Mrs. J. M. Hood; corresponding secretary, Mrs. P. K. Yonge; United Thank Offering treasurer, Mrs. P. D. Whitaker.

EAU CLAIRE

Bishop Wilson Memorial

A diocesan memorial to the late Rt. Rev. Frank E. Wilson, Bishop of Eau Claire, has been erected over his grave in Eau Claire. The cross is made of gray Vermont granite, of Celtic design, standing over eight feet in height. On the shaft there is the seal of the diocese, beneath which is the following inscription:

"A.M.D.G. (conventional Latin for "The greater Glory of God)." In Memory of the Rt. Rev. Frank Elmer Wilson, D.D., S.T.D. Rector, Christ Episcopal Church, December, 1919, until his consecration as first Bishop of the diocese of Eau Claire, May 1, 1929."

On the reverse of the base is inscribed the historical record: "The diocese was created from parts of the diocese of Milwaukee and the diocese of Fond du Lac by General Convention in Washington, D. C., October, 1928, and was organized and the first Bishop elected in Christ Church, Eau Claire, November 21, 1928."

Funds for the memorial were given by individuals from every parish and mission in the diocese, and from friends of Bishop Wilson outside the diocese.

MASSACHUSETTS

Bequest

Future clergy for the Philippine Islands will be benefited through a bequest of \$5,000 left by Miss Alice M. Morgan, in memory of her mother, Mrs. Morris B. (Isabelle) Morgan, to the Domestic and Foreign Missionary Society of the Episcopal Church, the Board of the Woman's Auxiliary, to whom the choice of objective was assigned, has voted that it be spent for purchase of books for the Theological Diocesan and Parochial Library to be established in Manila by Bishop Binns in connection with a training school for the clergy. Miss Morgan was secretary of the Massachusetts branch of the Woman's Auxiliary from 1898 to 1921 and honorary secretary thereafter until her death in 1940. Her mother, Mrs. Morgan, had been chairman of the foreign division of the diocesan Woman's Auxiliary from 1878 to 1881. Both were members of a noble old parish: Christ Church, Cambridge.

DEATHS

Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

J. Morris Coerr, Priest

The Rev. J. Morris Coerr, retired pastor of the diocese of New York, died October 16th in the Nassau Sanatorium after a long illness.

Fr. Coerr was born in Morris, N. Y., in 1833, eldest son of the Rev. Charles Thompson Coerr and the former Charles Morris. On his maternal side Fr. Coerr was a descendant of Lewis Morris, a signer of the Declaration of Independence. He was educated at St. Stephen's College, and the General Theological Seminary.

Fr. Coerr served as curate of St. James' Church, New York, and then successively rector of St. Paul's, Norwalk, Conn.; St. Andrew's, Albany, N. Y.; Christ Church, Port Jefferson, L. I.; and Holy Cross, Kingston, N. Y. While at Port Jefferson he founded Christ Church School and while at Kingston he continued the school. He was the author of *The Apple's Mass Book*. Fr. Coerr, while active in the ministry was an uncompromising Catholic. He was a powerful and persuasive preacher. For many years illness had prevented his regular exercise of the priesthood. He was a life-long member of the Confraternity of the Blessed Sacrament.

Surviving are a son, Charles C. Coerr, of Palm Beach, Fla.; a daughter, Mrs. Owen Reynolds of Babylon, L. I., and 10 grandchildren.

On October 18th the Rev. W. Robert Hampshire, rector of St. Thomas' Church, Farmingdale, L. I., officiated at the Requiem of the Body. The Rev. Lloyd M. Carmerville, rector of Christ Church parish, Babylon, conducted the Vespers of the dead. The following morning Fr. Somerville read the Burial Office. Fr. Hampshire said the Requiem Mass and the Absolution of the Body. The Rev. Bayard H. Woodwin, rector of St. Mary's, Amityville, served and acted as crucifer. Representing the Bishop of Long Island were the Rev. Canon Sydney R. Peters and Fr. Maapp of the Cathedral staff, Garden City. The body was cremated.

Harold C. Kellerman, Priest

Parish, community, and diocese were shocked and stunned to learn of the sudden death of the Rev. Harold Carlyle Kellerman, rector of St. Andrew's Church, New Berlin, N. Y., on October 11th. The Rev. Mr. Kellerman was 53 years old and died instantaneously, stricken by a coronary embolism.

The Rev. Philip C. Pearson, third district dean, was celebrant at a Requiem celebration of the Holy Communion at 11 A.M., October 13th, and the Bishop Peabody officiated at the burial service at 11 A.M. in the church and interment in St. Andrew's Cemetery. Assisting in the service were the Rev. Warren E. Mace and the Ven. Walter M. Higley, archdeacon of Central New York.

A wonderful tribute of affection was paid the New Berlin rector by parishioners, diocesan clergy and ministers of other

Chenango county churches, friends, and community leaders. Active bearers were representatives of the vestry, Masonic Lodge, and local ministerial association: Messrs. Paul Hickling, Frank Ackerman, Edward Tilley, Charles Mitchell, Jay Amsden, Donald Preston, Reginald Lyon, Harold Oakley, Dr. W. P. Elliott, the Rev. Robert T. Webster, and the Rev. John M. Trezise.

Coming to Central New York in the autumn of 1943, the Rev. Harold Kellerman had won many friends in the diocese and commanded the respect and esteem of clergy and laity. He was born in Buffalo, N. Y., April 10, 1892, attended public schools in the city and Lafayette High School. After graduation from Cornell University in 1915, he entered Harvard Law School and while there attended chapel services at the Episcopal Theological School and was confirmed in Trinity Church, Boston. He left law school to enter the Navy in October, 1917, and served with the Atlantic Fleet in European waters. He was commissioned an ensign while aboard the U.S.S. *Nevada*. He engaged in the lumber business in Buffalo from 1919 until 1931, entering the Cambridge seminary in 1931 to study for the Episcopal ministry. He was graduated with the bachelor's degree in divinity in 1933 and was ordained deacon in St. Paul's Cathedral, Buffalo. After ordination he became deacon-in-charge of St. John's Church, Youngstown, N. Y., and St. Paul's Church, Lewiston. He was ordained priest in 1934 continuing in same charge.

From September, 1936, until the same month in 1943 he acted as rector of St. Mark's Church, North Tonawanda, N. Y., resigning to come to New Berlin as rector and as priest-in-charge of St. Matthew's Church, South New Berlin.

Always active in Western New York diocesan affairs, the Rev. Mr. Kellerman was assuming a place of leadership and service in Central New York church activities.

In July, 1934, he married Miss Marian E. Macdonald of Buffalo. She, two brothers, and a sister survive.

James L. Martin, Priest

The Rev. James L. Martin, retired, died at his home in Bennettsville, S. C., on October 19th after a short illness. Funeral services were held at St. Paul's Church, in that city, on October 21st, with the Rev. G. H. Harris, rector, officiating.

Dr. Martin was born in Baltimore, Md., March 14, 1873, the son of the late Charles H. Martin and Susan B. Martin. He was graduated from Johns Hopkins University, where he received his Ph.D. degree; and from Virginia Theological Seminary. Bishop Paret ordained him to the priesthood in 1904. He served parishes in Fostburg, Md.; Springfield, Ohio; Henderson, Ky.; Monroe, N. C.; and at the time of his retirement was rector of St. George's Church, Louisville, Ky.

In 1904 he married Susan Keech who died in 1938. In 1940 he married Mildred

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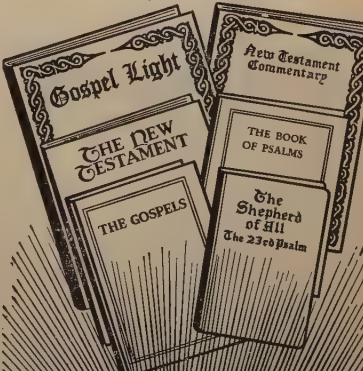
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For instance, when we were confirmed, we VOWED to do all those things to which we of The Church are committed, and among those duties it is plainly set forth that our bounden duty is to work and pray and give for the spread of Christ's Kingdom. We've worked a bit, and we've probably prayed a bit more, but when it comes to the giving part of it, as a Church, our record, based on our known possibilities, is really nothing to be proud of. Get a 1945 LIVING CHURCH ANNUAL and figure up our numerical strength in the year 1944. Divide that into a total of ALL gifts to The Church, for both at home and abroad, and see just how lit-

tle per member our average weekly givings are. Our total enrolled membership in the United States was 1,501,777. We gave a total of \$39,024,394.05 for the entire year. Broken down, it reveals the not too-inspiring information that our per capita total gifts to our Church, to God in return for all His Heavenly blessings, to Jesus in remembrance of His Death, and Passion, and Resurrection in our behalf, total the far-from-profound sum of approximately 50 cents per week, hardly the price of a movie ticket and the usual milk shake afterwards. God Our Father, Jesus Our Saviour, have mercy on us! Even if we were sloppily taught about all these things in the past, we know about them NOW, so there can be no more self-excusing. There is an Every Member Canvass coming in your Church between now and January first.

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DEATHS

Bruce. He is survived by his widow and two children, Mildred Bruce Martin and James Luther Martin, and a sister, M. F. R. Crosland.

Robert Rogers, Priest

The Rev. Dr. Robert Rogers, for years rector of the Church of the Good Shepherd, Brooklyn, N. Y., until his retirement last fall, died October 16th at St. John's Hospital, Brooklyn, after a brief illness. He was 78 years old.

Born in Ireland, Dr. Rogers was graduated with the A.B. degree from the University of Virginia and from Virginia Theological Seminary. He held the Ph.D. and D.D. degrees.

He leaves a widow, the former Susan Groves; a daughter, Miss Florence Rogers; a son, Dr. William K. Rogers; a brother, Edward Rogers; and a sister, Miss Mary Rogers.

Edgar L. Sanford, Priest

The Rev. Dr. Edgar Lewis Sanford, retired canon of religious education, Trenton, N. J., died in Oneonta, N. Y., on October 16th, after an illness of several months. He had been living with his daughter, Dr. Vera Sanford, mathematician professor at the State Teachers College there since his retirement 11 years ago. He was 81 years old.

The funeral was held in Christ Church, Bordentown, N. J., with Bishop Gardner of New Jersey and Bishop Banyard, Suffragan, officiating, assisted by the Rev. James Purdy.

Dr. Sanford was born on June 24, 1864, in Walcottville, Conn., where his father

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The Living Church

DEATHS

David Sanford was then rector. He educated at Cheshire Episcopal Academy, Trinity College, and Berkeley Divinity School. His later degrees came from the result of study in Exeter, England, and the Philadelphia Divinity School. During his ministry he served parishes in New York State, Connecticut, Nebraska, Pennsylvania, and New Jersey, before his work as canon in the Cathedral at Trenton. In addition to his ministerial duties he was editor of the *Home Study* quarterly and author of textbooks for Church schools, published by the diocese of New Jersey. His interest in education made him active in promoting better secular education; also; at one time he served as a member of the board of visitors at the State Normal School at Willimantic, Conn., and during his ministry in Pennsylvania he was responsible for the building of the first national high school in Pennsylvania. He served as a delegate to the Pan-American Congress in London in 1908. He was a very active Mason, a member of the Psi Upsilon fraternity, and during the first World War was a YMCA secretary.

SURVIVORS

In addition to Dr. Vera Sanford, he is survived by two other daughters, Dr. Eva Sanford of Sweet Briar College; Mrs. Paul Werner of the Oakwood School, Hightstown, N. Y.; and one granddaughter. His wife, the late Eugenia Munson Sanford, died in 1932.

Herbert C. Griffin

Herbert C. Griffin, lay member of the governing committee of the diocese of Illinois, and for years a vestryman of St. Paul's Church, Peoria, Ill., died at his home in Peoria, on October 16th. He became associated with the Standard Oil Company in 1899, retiring in 1937. Faithful at public worship, generous in heart and hand, untiring in his devotion to his parish and diocese, masterly in courteous friendship, he will be long remembered and greatly missed.

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The Annie Wright Seminary, Tacoma, Wash., is one of the first Church schools to employ a full-time director of public relations. Miss Evangeline Lewis, principal of All Saints' School in Sioux Falls, S. D., from 1932 to 1945, has been appointed to the position. During October, Miss Lewis traveled with the diocesan executive board of the Woman's Auxiliary, and was the luncheon speaker at the regional meetings in Aberdeen, Chehalis, Seattle, Tacoma, and Bellingham, Wash. Her subject was, "The Function of the Church School in Secondary Education." Mrs. Elmer Christie of Christ Church, Seattle, diocesan president, presided.

PARISH LIFE

Church Attendance Survey

Church attendance drops most sharply during the second and third years of Church membership, according to a "migration study" undertaken in Washington, D. C., by the Department of Research and Planning of the Washington Federation of Churches.

The survey reveals that persons who move from one city to another and who transfer their Church membership to their new location attend services with greater regularity than those persons who continue to maintain ties with their home church.

Among those who transfer their membership to a local neighborhood church, 75% attend church regularly during the first year, the Department discloses. From the first to the third year, the percentage drops to 37%, and from the third to the tenth year it rises to 51%.

Among people who move to the District of Columbia and leave their Church membership back home, only 36.2% attend church regularly during the first year. From the first to the third year, the percentage of regular attendance drops to 18.6%. If they live in the District for three years without transferring their membership, only 10% attend services regularly.

"This study shows that greater attention should be given in the second and third years of membership in the church," the Federation commented, "in order to keep the frequency of attendance from dropping one-half during those years."

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The Rev. Colin R. Campbell, canon of the Cathedral of St. Philip, Atlanta, Ga., is working with the youth of north side Atlanta and is serving as assistant football coach for the North Fulton High School. Many of the boys on the team are members of the Cathedral Acolyte Guild and take an active part in the Youth Work of the Cathedral parish.

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THE LIVING CHURCH

LETTERS

(Continued from page 3)

specifically in so many words about the Prayer Book, but which is very explicit that the Old and New Testaments contain the Word of God and all things necessary to salvation; and which enjoins upon the clergy engaging "to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America." There is nothing here about a "reformational Church," unless you twist the word Protestant around to mean it. I should imagine that Fr. Collins would hold that this implied reformation; then, why do not our Creeds imply (and in so many words) the Catholic position of Christ's Church by whatever name called, so long as it also holds to the remaining three "notes" of a true Church? To take an example from the common usage, to which he refers at the beginning of his letter, the General Motors Corporation is a common term used for a company manufacturing various articles. To say that it is only a motor-car manufacturer is not true; for it also manufactures refrigerators, has a hand in an auto body works, has an interest in a glass manufacturers's business, and its directors sit oftentimes as directors of subsidiary corporations. The title of the firm stands for "motors," just as Fr. Collins claims our Church title stands for "reformational" (though our two best American Church histories: Manross and McConnell, disagree that this was the thought of the times in which the name was given our branch of the Church); and yet General Motors includes other firms, ideas, and sales branches besides motors. I cannot believe that Fr. Collins, or any other clergyman, who would rule out the "Catholic" of our Creeds, as they apply to the doctrines of our Church, can be serious about it. As the editorial which stirred this letter up stated, the Church, which calls itself "Protestant Episcopal," in America stands upon the *ideas* and doctrines, which keep it at the same time, Protestant, Catholic, and Evangelical. Why persons who hold one of these positions must deny utterly the teachings of the Church with regard to the others as they are contained in the Prayer Book and Holy Bible, I cannot see. The same household has members of dark and light complexion, of even and high tempers, but in their unity as a family, there is strength; and a "house divided against itself cannot stand." The cause of division seems to be that those who, in the Church, hold ideas to be evident on their side of the question, apparently refuse validity to equally evident ideas on the other side of the question. The Episcopal Church, as "a small but vital" branch of the one Church in the world of which Jesus Christ is the Head, certainly teaches, in its Prayer Book the doctrine of catholicity of the Church; if Protestant also appears in its title, it should be a term which would keep our Church awake to its opportunities and challenges, and not be something to tear our factions apart.

The editorial, by the way, was a calm, intelligent statement of the facts of the matter. It goes into the writings of the Church along with the fine sermon on partisanship in the Church, preached by Bishop Conkling in the Church of the Advent, Boston.

(Rev.) ROBERT L. SEEKINS JR.

Warwick Neck, R. I.

TO THE EDITOR: There is so much good counsel and truly Anglican breadth in your leading article, "Catholic or Protestant?" that it is the more unfortunate to find it marred throughout by a fundamental and even pernicious confusion of thought.

You state dogmatically that the Church

has officially employed both terms to describe itself. That it has employed them on a basis of equality and of equal necessity, as your further argument implies, can be most emphatically denied. The word "Protestant" the title of the Church is used as are further words, "in the United States of America," to delimit a certain area of jurisdiction. If it belongs to the essential character of the Church, then so do they; who would be national Christianity with a vengeance.

You seem to be driven by the ghost of Hegel to find a thesis and an antithesis, throw into a "fruitful tension," and Catholicism and Protestantism are the likeliest candidates. But it will not do, for the terms are not on the same plane. The proper opposite party for Catholic is not Protestant, but schismatic. Whatever truth there is in Protestantism—and there is a good deal—is its Catholic; to deny it is to hold less than the Catholic faith. Cranmer recognized the principle, although he misapplied it, when he labelled his Zwinglianism, "The True Catholic Doctrine."

It may be that Anglo-Catholics minimize the significance of the Reformation, but there is one thing at least about it upon which we must insist: that it was an episode in Church history; an important episode, a God-given one if you like, but, by no means and in respect, definitive. It is quite possible to conceive of a time when that episode and all it connotes will be of interest chiefly to seminarists studying their history. It is possible to conceive of a time when "Catholic" will not be a note of the true Church. We must not confuse the essence of a thing with the historical accidents affecting it.

I would not deny for a moment the importance of the Catholic truths which Protestants have emphasized, nor our debt to them for the emphasis. What I do deny is that Catholicism needs to be diluted with something other than and different from itself. Your confusion on this point leads you very near to identifying simon-pure Catholicism with Rome. That would please the Paulists!

Anglican Catholicism—which includes Anglo-Catholics but is by no means limited to them—has something better to offer the world than the syncretism which seeks comprehensiveness by taking a little from the "school" and a little from that. We shall not cheapen it by trying to justify it in terms of an inadequate philosophy.

(Rev.) ERNEST J. MASON.

Spokane, Wash.

TO THE EDITOR: I would like to add my approval to the stream that I'm sure is pouring into your office for the splendid editorial, "Catholic or Protestant?" In my opinion you have covered the crux of the matter adequately and well. This timely, important question has been squarely faced and I believe that you have done an excellent job of clarifying this all-too-often avoided issue. You rightly emphasize the oneness of our great Church to the neglect of the petty differences which seem to separate us. Our strength lies of course in the wise use we make of all of our great resources which God has entrusted to our care. We should build up and highlight our good points and really live sincerely our beliefs rather than worry about the opinion of other religious bodies. I believe if our Churchpeople could be adequately educated in the *whole* "credo" of the Church, many of the false barriers and prejudices would cease to exist.

I enjoy your fine magazine and though sometimes disagree with what I find there am often stimulated.

Saipan. (Cpl.) MOULTRIE MCINTOSH.

The Living Church

CHANGES

Appointments Accepted

Down, Rev. Leo Maxwell, formerly rector of Andrew's Church, Taft, Calif., is now rector of the Church of the Good Shepherd, Allegan, Mich. Address: 414 North Cedar St.

Hiera, Rev. George C., formerly rector of St. John's Church, Wiscasset, Me., will be rector of Trinity Church, Marlboro, Mass., effective November 1st. New address: East Main St., Marlboro, Mass.

Osby, Rev. Dr. Kenneth O., formerly associated with city missions of the diocese of Chicago, now vicar of St. Katharine's Church, Owen Sound, Ont.

Donaldson, Rev. Robert G., formerly deacon at St. Paul's Church, Miami Beach, Fla., is now assistant to the Rev. William S. Turner at Holy Trinity Church, New Orleans.

Laugherty, Rev. Burtis M., priest in charge of St. James' Church, Hammondsport, N. Y., will be rector of St. Luke's Church, Brockport, N. Y., effective December 1st. New address: 109 Main St., Brockport, N. Y.

Forsyth, Rev. Warner L., formerly rector of St. James' Church, Birmingham, Mich., is now at St. James' Church, Grosse Ile, Mich.

Hanson, Rev. Benedict H., formerly curate of Christ Church, Baltimore, is now priest in charge of the same church.

Holt, Rev. David E., formerly rector of St. James' Church, Texarkana, Texas, is now rector of the Church of the Good Shepherd, Silver City, N. M.

James, Rev. Marcus, deacon of the diocese of Jamaica, is now deacon in charge of St. Simon's Church, Rochester, N. Y.

Ortmayer, Rev. Ronald E., formerly vicar of St. Katharine's Church, Owen, Wis., is now rector of Christ Church, Chippewa Falls, Wis. Address: 606 W. Willow St.

Owings, Rev. Noble L., rector of the Church of the Good Shepherd, Belmont, Calif., will be rector of St. Paul's Church, San Rafael, Calif., effective December 1st.

Robinson, Rev. Donald B., is leaving the Church of the Holy Trinity, Lincoln, Nebr., and has accepted a call to the Church of the Advent, Lakewood, Ohio, effective November 15th.

Savoy, Rev. James, formerly priest in charge of the Church of Our Saviour, Atlanta, Ga., is now rector of St. Thomas' Church, Plymouth, Ind. Address: 412 N. Center St.

Torrey, Rev. Robert J., has resigned as priest in charge of the Church of the Messiah, Central Islip, N. Y., and as chaplain of the Central Islip State Hospital. He will continue as priest in charge of Christ Church, Brentwood, N. Y., and as chaplain of the Pilgrim State Hospital. The Rev. Mr. Torrey has also become priest in charge of St. John's Church, Oakdale. Address: Monroe Ave., Brentwood, N. Y.

Turner, Rev. Canon William Stephen, has left Holy Trinity Church, West Palm Beach, Fla., and is now rector of Trinity Church, New Orleans. Address: 541 Audubon St.

CHURCH CALENDAR

November

4. Twenty-third Sunday after Trinity.
11. Twenty-fourth Sunday after Trinity.
18. Twenty-fifth Sunday after Trinity.
25. Sunday next before Advent.
29. Thanksgiving Day. (Thursday.)
30. St. Andrew. (Friday.)



CHURCH SERVICES



GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to use the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, rector; Rev. Edward Jacobs

Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.

Sunday Masses: 8, 9:30 and 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.

Sun.: 7:30, 9:30, 11; Fri. and Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland

Sun.: 8, 9:30, 11 and 5; Weekdays: 7 and 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop; Rt. Rev. Donald B. Aldrich, D.D., Bishop Coadjutor

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge

Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis

Rev. W. W. S. Hohenschild

Sun.: 8, 9:30 and 11 a.m.; Wed.: H.C. 10:30 a.m.

Other services announced.

Trinity Church, 615 N. Euclid, St. Louis

Rev. Richard E. Benson

Weekdays: Masses 7:30 and 11 a.m.

Sundays: 9 a.m. only

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (sung); Open daily 7 a.m. to 6 p.m.

The Church of the Ascension, Fifth Avenue and 10th Street, New York

Rev. Roscoe Thornton Foust, Rector

Sun.: 8, 11, 4:30, 8 p.m.

Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)

This church is open all day and all night

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols

Sun.: 8, 10 (H.C.), 11 M.P. and S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. and Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar

Sun.: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.

Rev. Geo. Paull T. Sargent, D.D., Rector

8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon; 4 p.m. Evensong. Special Music

Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector

Sun.: 8 Holy Communion; 9:30 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber

Sun. Masses: 7, 9 and 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector

Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

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Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.

Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon. 11; Vespers, 4

NEW YORK—(Cont.)

Trinity Church, Broadway and Wall St., New York

Rev. Frederic S. Fleming, D.D.

Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York

Daily: Morning Prayer & Holy Communion 7 a.m.; Choral Evensong, Monday to Saturday, 6 p.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust Street, between 16th & 17th Streets

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.

Sunday: Holy Eucharist, 8 & 9 a.m. Matins 10:30 a.m. Sung Eucharist & Sermon, 11 a.m. Evensong & Instruction, 4 p.m.

Daily: Matins, 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days, 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.

Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church Shady and Walnut Avenues, Pittsburgh, Pa.

Rev. Lauriston L. Scaife, S.T.D., Rector (on leave with the Army Forces); Rev. Jean A. Vaché; Rev. Francis M. Osborne

Sundays: 8, 9:30, 11 a.m., and 8 p.m.

Holy Communion: Tues., 8 a.m.; Fri., 12:00; Saints Days, 11 a.m.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Very Rev. F. William Orrick, Dean

Sunday: Mass, 7:30, 9:00 and 11:00 a.m.

Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Sun. Masses: 7, Low; 9:30, Sung; 11, Sung with Sermon. Low Mass daily: 7; Extra Mass Thurs. at 9:30; Fri., 8 p.m. Intercessions and Benediction. Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 11 a.m. and 12 noon. H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.

Very Rev. Edward R. Welles, M.A., Dean; Rev. R. E. Merry, Rev. H. H. Wiesbauer, Canons

Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30, Wed.: 11

Sunday, January 27, 1946

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